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[JULY, 1877.]

THE  
Indian Evangelical Review;

A QUARTERLY JOURNAL

OF

Missionary Thought and Effort.

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THE

Indian Evangelical Review.

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THE  
INDIAN EVANGELICAL REVIEW.

No. XVII.

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JULY, 1877.

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ART. I.—THE THEOLOGY OF CHRIST, from his own Words.  
By JOSEPH P. THOMPSON. New York: 1871.

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WE must admit without hesitation, and we may contemplate without dread, the present reaction against scholastic theology. In order to retain its hold on the minds of men, religious science must be a progressive science; and that it may be a progressive science it must never shun, but always court, re-examination and revision; it must freely yield its most dearly cherished creeds to the searching light of the highest scholarship. It must value the letter only as it expresses the truth of the spirit, and allow the first ever to accommodate itself to the better-known demands of the latter. It is a good and cheerful sign that many who are strenuous in their opposition to mere theology, as taught by the schools, are also among the most eager to force the religious convictions of the Church back to the foundations which were laid by Christ and the Apostles. These are the touchstones of truth. Our symbols and our theology must stand or fall by this test. If the result of this reaction, and of turning fresh light upon time-hallowed forms of doctrine be to show that they are, or are not, strictly in accord with the truth which Christ himself uttered, the Church in either case will be the gainer. We rejoice that some, though almost bitter in their reproaches of those who "preach theology", are quick to admit that they must teach the principles which Jesus taught. The effect of such opposition on the minds of preachers and evangelists should be good, and only good; it should drive them to examine with the utmost care the words of life which Jesus uttered, and to try by this standard the tenor and the tone of their own teaching. We propose to devote a few



pages at the present time to such a study of the Theology of Christ.

We place at the head of this Article the title of a work on this subject which stands almost alone in English literature. Even German scholarship has produced but few books upon a topic which we might naturally suppose would have been the very first to demand, as it is the richest to repay, the careful attention of Christian students. Dr. Thompson, the author of the work before us, was for many years pastor of a large and influential church in New York City. His eminent scholarship, his varied attainments, and his fervid eloquence have placed him in the front rank of American clergymen. Unhappily, the cares of his position were greater than his strength could bear, and, a few years since, failing health compelled him to relinquish the position he had so long adorned, and to seek rest and strength in travel. Of late years he has resided in Germany.

As an indication of the line of Dr. Thompson's argument, no less than because it is in itself an apt comment and reply to much that is said in India at the present time, we may well quote the following paragraph from the first chapter of the book before us:—

“There is a good deal of cant now-a-days about ‘preaching Christ.’ In a great Christian convention it was said lately, ‘The churches are dying of Theology; ministers must preach Christ,’ and the sentiment was received with applause. But Christ Himself preached theology, and it is not possible to preach Christ except one shall preach the doctrines that He taught and that are the substance of His gospel. Shall one preach that Jesus is the Saviour of mankind? But this is a doctrine, to be illustrated from His life and death, and confirmed by His own words. Shall one preach that men must repent and believe, that they may be saved? But this again is a doctrine, to be expounded, proved, enforced. Shall the preacher, with Paul, ‘determine not to know anything, save Jesus Christ and Him crucified’? But the relation of Christ's death to our salvation, of all doctrines, most requires clearness of statement and cogency of proof. If the Church is languid and feeble in face of Rationalism, Ritualism, and Materialism, it is for lack of a vigorous grasp of the doctrines of the gospel. Preaching has run too much to the superficial, the fanciful, the sensational; men go to church that they may be pleased and excited rather than instructed, for some transitory play upon the imagination and emotions rather than the lasting conviction of the understanding; whereas what most they need is that the intellectual and moral nature be lifted up to the great thoughts of Christ, and so filled with His Spirit. Christ is best preached in the grand doctrines whereby He Himself preached the Gospel of the Kingdom of God.”

The importance of the subject before us is sufficiently evident. It is important, first, to be sure that Christ as a matter of fact had a theology to preach; and, second, to see what were the doctrines which composed it. If it be asked, then, if Christ preached theology, the answer must be that he did not do so systematically. This is a favorite truism. But it is no more true, we hold, than that he *did* teach certain well defined and

clearly stated doctrines, though he may not have pointed out their logical relations to each other, or woven them together into a "body of divinity," or written a theological treatise. For Christ was a preacher; he was daily in the habit of addressing large audiences of men; he sought to move and convince them. Being thus a preacher, he must have said such things as would make an impression on the minds of those who heard him, and remain there fixed and influential. He was a teacher, and as such he must have taught something. Undoubtedly there is a prejudice attaching in some minds at the present day to the excellent word 'doctrine.' We think when we hear it of the carefully formulated doctrines of Augustine or of Calvin, of the logical refinements of the schoolmen, of the cold and clear-cut creeds of the churches. To all this there is in many minds a repugnance. When we speak of Christ as preaching 'doctrines,' the word falls upon the ears of such fraught with all these associations of mediæval and scholastic dogmatism. The idea of classing our Saviour among such dogmatists is painful. But we must keep our prejudices in check. 'Doctrine' is no more than 'teaching,' and we can certainly speak of the 'teaching' of Christ. We can speak of the 'ideas' which went to make up his teaching; of the principles which he inculcated. This does not imply that his teaching was according to any model of the masters, or that his doctrine was formulated after the methods of Aristotle. A man cannot teach without teaching something, and cannot exercise the powerful influence on the thought of the world which, according to even the lowest theory of his life and work, Christ has exercised, without uttering very profound truths, and putting in circulation very definite and striking ideas. And such were the 'doctrines' of our Saviour.

What, then, were the elements of our Lord's teaching? What are the 'doctrines' of his theology? The question is all-important, and that to the individual believer, as well as to the missionary and to the Church at large. The means of answering this question are before us in the words of Christ recorded by the evangelists; and in examining them now for the purposes of this Article we are happy in having such a guide as Dr. Thompson in the book before us.

Dr. Thompson's range, however, is wider than ours need be. He seeks to bring out in order all the doctrines which our Saviour taught. For instance, he examines in successive chapters Christ's doctrine of prayer, of providence, of the nature of religion, the spirituality of worship, and other themes. Into all these discussions we need not follow him. We wish to know what Christ actually taught on a few cardinal points. We select three leading lines of investigation:—The new birth, or conversion; the atonement, and the final state of the dead.

1. With reference to the 'new birth,' Christ's conversation with Nicodemus is the *locus classicus*. John iii. 3 is the only place where those words are used by our Saviour. But in using the words, "Ye must be born again," Christ employed language which was familiar to his hearer then, and no less so to the general current of Jewish thought. A rabbinical proverb says, "The Gentile that is made a proselyte, and the servant that is made free, behold he is like a child new-born." The idea, thus, of a new birth was one which was familiar to the Jews. Nicodemus stumbled at the meaning as applied to himself, because he considered himself as already in the family of God by reason of his descent from Abraham, and felt as much surprise at being told that he must be born again as a peer of the realm of England would at being informed that it was necessary for him to be naturalized as an English subject. But, though Nicodemus did not at first see the particular adaptation of the remark to himself, the thought contained in the expression was one which in its general reference he must have well understood, and which must also have been familiar to the Jews at large.

Even if the words stood alone, they are so singular, and the thought contained in them is so striking and novel, so contrary to all ordinary conceptions of the mind, that there can be no doubt regarding the singular sense in which they were employed by our Saviour. Words like these are not used to express ordinary and commonplace ideas. To say that a man must be born again inevitably implies the experience of a definite change in his state: it points to a condition out of which he passes, and to another into which he goes; it implies that these two are so dissimilar that the transition from the one to the other can only be likened to a "birth." It is passing from one kind of existence into another and totally different kind. Now as the man who experiences the new birth is just the same individual so far as personality, and consciousness, and intellect, and natural attributes of character are concerned, it follows that the two states of existence between which the change of the "new birth" is effected differ in their moral and spiritual qualities. He is a "new creature,"—not in the sense that his body is new, or his mind, or his personality, but in the sense that his moral being has been renewed and purified; the mainspring of his actions has been changed; the principle of a new type of spiritual life, unknown in his former state, has been given him. Thus spiritually he is a new man. He has entered on a new phase of spiritual existence, and derives his life from a new and higher source.

These words, however, do not stand alone. There are other expressions occurring here and there in our Saviour's addresses which serve to explain their import, and to confirm the sense which has been derived from them. One such expres-



sion we find right here, as well as in many other connections:—"The kingdom of God." This denotes the state of existence into which the subject of the new birth passes. And this, too, was an expression familiar to Jewish thought. Had not their nation ever been the kingdom of God? had not God from the first been their ruler and their sovereign? Their prophets had often spoken of it; the conception of its distant glories had cast a halo over the visions of Jeremiah and Ezekiel. The Jews, as was their wont, had given the expression, and all prophecies relating to it, a literal and fleshly sense. Jesus seized and held up to prominence its true spiritual import:—"The kingdom of God is within you."—It "cometh not with observation."—"My kingdom is not of this world." For entering into that kingdom only mental and spiritual experiences were necessary. Repentance, faith, humility, obedience,—these were the conditions of becoming a subject of it. Its rewards and joys, as represented in the preaching of Christ, were of the same nature.

Thus the state into which the new birth was to introduce a man was a purely spiritual state. How wholly this agrees with what we have already seen as to the nature of the new birth! In order to fit the soul to be the subject of a purely spiritual kingdom what else save a spiritual change is necessary? "Ye must be born again."

The same truth is made prominent in another way, in the words of Christ to Nicodemus, by attributing the birth to the agency of the Spirit:—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—"That which is born of the Spirit is spirit."—"So is every one that is born of the Spirit."

This same thought of the necessity of a change in man is brought out by our Lord in other places and under different terms. He "based his requirement of the new birth," says Dr. Thompson, "upon the wickedness of the human heart." He did not merely preach a reformation of manners. His axe was laid to the *root* of the tree. In his preaching an evil heart was the corrupt spring of all evil action and of all defilement:—"Out of the abundance of the heart the mouth speaketh." "An evil man out of the evil treasure bringeth forth evil things." "Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders," etc. Outward morality and uprightness was no ground for admission to the heavenly kingdom; the righteousness of those who would enter in must exceed "the righteousness of the Scribes and Pharisees"; outwardly these men might appear well enough, but within they were full of all uncleanness—of hypocrisy and iniquity. Surely the necessity of a change—of the new birth—could not be more unmistakably por-

trayed. Repentance, once and again, is pointed out as the essential condition of citizenship in God's kingdom. Christ came to call sinners to *repentance*:—"Except ye repent, ye shall all likewise perish." There is no occasion for examining here the meaning of the Greek word *μετάνοια*, which is used for 'repent-ance'; the change implied in the word was ever made and kept prominent in the teaching of Jesus.

But, further, the necessity of a change is not only apparent from the manner in which our Lord insisted on repentance as a preliminary step,—it is also implied directly in what Christ said about the after-condition of the soul of him who would enter heaven. The change which was effected in the act of repentance must be perpetuated by a life of purity and holiness. Sin must not only be repented of,—it must be renounced. The soul must first become holy, and then remain so.

"The new birth is more than repenting," says Dr. Thompson. "One may have contrition for sin, be ashamed of it, resolve truly to forsake it, and yet through habit or weakness return to it again and again; to be born anew implies that repentance is confirmed and the renunciation of sin made sure by bringing into the soul a new life-power from the Spirit of God. To purify the heart from evil is the vital principle of the new life, and its effectual operation will constitute the perfection of the life;—'Blessed are the pure in heart, for they shall see God.'"

The line of thought which we have now briefly sketched will, it seems to us, if carefully followed up, show us, with a clearness than which nothing greater could be desired, what our Saviour's doctrine was on the subject of the new birth. His theology—or, to be wholly accurate, his *anthropology*—is unmistakable. His teaching is,—First, that man is naturally in a moral state totally unfit for the kingdom of God. Second, that in order to become a suitable subject of the kingdom of God he must experience a spiritual change so entire and so radical as to be truly called a "birth;" and that outward uprightness and conformity to God's requirements, such as Nicodemus doubtless displayed, is no substitute for the inner change. Third, that this change, which to be effectual must be abiding, must be wrought within the man by the Spirit of God. If, under the impulse afforded by our Saviour's words on these topics, Augustine and Calvin constructed a system of theology in which the stern and uncomfortable doctrines of total depravity and the helplessness of the sinful will found a too prominent place,—as some now-a-days would have us think,—it is not, after all, very much to be wondered at, and perhaps they were not so far out of the way after all. We come now to the consideration of what Jesus said and taught about the relation of his own work to the salvation of the sinner. That is,

2. Christ's doctrine of the *atonement*. We use the ordinary theological term 'Atonement' here merely for the sake of con-

venience and perspicuity. Should objection be taken to it, the objection could be removed by the substitution of some other and less scholastic expression. We wish simply to investigate what Christ taught concerning the relation of his own work to the salvation of men. That is what we understand the word 'atone-ment' to signify. And, to begin with, it is very suggestive to notice the prominence which in the teachings of our Saviour is ever given to the fact of his approaching *death*. It is a thing which is always present in his mind,—to which he constantly alludes, and that in a way which makes it evident that his death was in his own view even more important than the example and teachings of his life. This is a point which is dwelt on with considerable emphasis by recent writers on the Atonement.<sup>1</sup> Mr.

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<sup>1</sup> In writing this portion of our Article we have freely availed ourselves of the help afforded not only by the work of Dr. Thompson, but also of that contained in the works of Dr. Crawford of Edinburgh and Rev. R. W. Dale of Birmingham. Dr. Crawford's work especially (*The Scriptural Doctrine of the Atonement*) is one of the utmost value to the Biblical student. His method of investigation is really the only satisfactory one, though other lines of inquiry have their great use and advantage; but without in the first instance proceeding in the manner of Dr. Crawford there can be but little hope of arriving at the best and truest results. He selects the passages of Scripture bearing on the subject of the Atonement, distributes them into several classes according to their subject-matter, and then goes on to examine each, with the help of exegetical aid, in order to see what the actual teaching of Scripture on the subject is. His preliminary examination thus concluded, he devotes one or two sections to a brief recapitulation of the results which it has yielded. The Old Testament is then examined for confirmatory teaching. His book ends with an investigation and refutation of the principal theories of the Atonement which have been propounded by those who reject that of the orthodox churches. His whole method and style of treatment are most candid, and the furthest possible from the "dogmatic." He brings to his investigation no foregone conclusions which he compels the words of the Bible to support,—he simply questions the inspired writers as to what they have really said.

Mr. Dale's work (*The Atonement*—the Congregational Union Lecture for 1875) is an exceedingly ingenious one. It would not be accepted as a satisfactory and final exposition of the subject. But since other writers have given the subject careful *direct* examination (notably Dr. Crawford), Mr. Dale chooses what we may be allowed to call the *indirect* method of proof. He disclaims at the outset the possession of any *theory* of the Atonement which he designs to establish, though he declares that there must be *a* theory of the Atonement. He undertakes to show "that there is a direct relation between the death of Christ and the remission of sins, and to investigate the principles and grounds of that relation." First he tries to establish a fact, *then* to construct a theory. Six of his ten lectures, which are, in our opinion, by far the most satisfactory and the best of the series, are occupied with the discussion of the first part of his subject. The theory of the Atonement is disposed of in three others, and one is introductory. Leaving to others the task of analyzing proof texts, he undertakes to show that the general tone and drift of the teaching of Christ and the Apostles is inconsistent with any other view of Christ's work than that his death was directly concerned in securing the salvation of men. His argument is worked out

Dale makes it the basis of one of his ingenious and skillful arguments. We cannot do better than quote his words:—

“He declared that it was for the remission of sins that he was about to die. . . . His blood was shed for the ‘remission of sins.’

“He never says that he was tempted ‘for the remission of sins;’ or that he endured hunger, thirst, weariness, and poverty, ‘for the remission of sins;’ or that it was for this that he was transfigured, or that it was for this that he endured the agony of Gethsemane, or that it was for this that he spoke to men about the powers and laws and mysteries and glories of the kingdom of heaven. The whole of his ministry is a revelation of the righteousness and of the love of God, an authoritative appeal to the heart and conscience of the human race, a mighty force constraining men to repent of sin and to trust in the infinite love of the Father. And if his death contributed to our eternal redemption only by producing in us those dispositions which render it right and possible for God to forgive us, it would be no more intimately related to the remission of sins than every part of his public ministry. . . . In an indirect way, it might be said that his teaching from first to last, all that he did, all that he endured, was intended to secure for us the remission of sins. But never, even incidentally—never, even by implication—does our Lord affirm that it was for this that he wrought miracles, or revealed truth, or submitted to the sorrow and pains which preceded the cross. He does affirm that it was for the remission of sins that he died. He must have believed that the relation between his death and the remission of sins is different in kind from that which exists between his teaching or his example and the remission of sins.”<sup>1</sup>

Passages in proof of these words of Mr. Dale will occur readily to any one; but it may be useful here to place a few of them in direct juxtaposition with the conclusion which has been drawn from them. His declaration to Nicodemus that “the Son of man must be *lifted up* ;” his announcement that he gives “his flesh for the life of the world,”—that he “lays down his life for the “sheep,” and “gives his life a *ransom* for many;” the conversation which he held on the mount of transfiguration with Moses and Elias, when he “spake of his decease which he should accomplish at Jerusalem,” are prominent instances of the thing we have mentioned. What is his “baptism” in view of which he was so “straitened” but his death? what save this the key to his words in the temple recorded in John xii. 23-33? and after his resurrection why should he rebuke his disciples for not understanding the end of the sufferings which he had just endured, if it were not that those sufferings explained his whole

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with an elaborate skill that is as satisfactory to the scholar as his style and manner are pleasing to the reader. Of course such a book would not answer the purpose at all if it were the *only* book on the subject, but in connection with others its value is great.

We have also before us Van Oosterzee’s *Biblical Theology*—a very useful manual of the whole subject of which it treats, but less satisfactory to the student of special topics—as from the nature of the case it must be—than monographs like those of Crawford and Dale.

<sup>1</sup> Dale, *The Atonement*, pp. 69, 70.



work on earth, and furnished the clue to the mystery of his incarnation?<sup>1</sup>

We need add no more on this subject. Let us now inquire what the doctrine of Christ is about that relation between his own death and our forgiveness which he so unmistakably taught. Dr. Crawford has examined with minute care the various passages in the Bible which can be regarded as teaching the doctrine of the Atonement. Among the verses thus subjected to his rigorous criticism are many of our Lord's own words. We have compiled from his book the following table, which shows his own classification of the passages, and also cites those which were uttered by our Lord himself. The table shows, too, the proportion which Christ's teaching on this point bears to that of the Apostles. The passages from the Old Testament have not been included here:—

	Christ's own words.	Entire N. Test.
1. Passages which speak of Christ as "dying for sinners"—Matt. xx. 28 (Mark x. 45); Luke xxii. 19, 20; John vi. 51; John x. 11, 15, 18; John xv. 12, 13 .....	7	20
2. As "dying for sin" .....	0	6
3. As "bearing our sins" .....	0	2
4. As "made sin," and "made a curse for us" .....	0	2
5. Passages which ascribe to Christ "remission of sins" and deliverance "from wrath"—Matt. xxvi. 28; Luke xxiv. 46, 47; John iii. 14-17.....	3	15
6. Which ascribe to the death of Christ "justification." .....	0	3
7. Which ascribe to his death "redemption"—Matt. xx. 28 .....	1	13
8. Which speak of his death as "reconciling us to God" .....	0	5
9. As a "propitiation for sin" .....	0	4

<sup>1</sup> As confirmatory of this position, let the prominence which, under the direction of the Holy Ghost, the evangelists assigned to the death of Christ be noted. All four of them have recorded with the most minute particularity the circumstances of his betrayal, sufferings and death. It is almost the only event in our Saviour's life which is thus recorded by all. The circumstances of his birth, of the temptation and of the ascension are related only by two of the evangelists, and that with far less care than is bestowed by all upon the scenes of the crucifixion. The account of the resurrection, which from its very nature we should expect to find dwelt on at length, is despatched in a few verses by them all. John has nothing upon the transfiguration, the agony in the garden, or the institution of the Last Supper. The addresses also of Christ are given some by one, some by another,—in very rare instances by more than two, never by all. But his death is carefully and fully described at a length which on any other theory than that his death was the supreme event of his history is simply out of all proportion. We may be allowed to mention this circumstance, although it can find no proper place in the argument of an article on the theology of *Christ*. See the subject well wrought out in Dale, *The Atonement*, pp. 49 seq.



	Christ's own words.	Entire N. Test.
10. Which speak of Christ as a "priest"—Matt. xxii. 41 <sup>1</sup> .....	1	6
11. As a "representative"—John vi. 38, 39; John x. 11-18, 27-29; John xvii. 19; John xv. 1-5 .....	3	12
12. Which represent his sufferings as "sacrificial" .....	0	10
13. Which connect his sufferings with his <i>intercession</i> ...	0	8
14. Which represent his mediation as procuring the Holy Spirit, or the gifts which the Spirit bestows—John xvi. 7, xiv. 16-26, xv. 26, xv. 4, 5 .....	4	17
15. Which speak of Christ as delivering us from the dominion of Satan—John xii. 31, 32 .....	1	4
16. As obtaining for us <i>eternal life</i> —John iii. 14-16; v. 24; vi. 40, 47, 51; x. 27, 28; xiv. 2, 3; xvii. 1, 2, and many others .....	6	14
17. Which indicate the state of the Saviour's mind in view of his sufferings—John x. 10, 17, 18; Matt. xvi. 23; Luke ix. 51; John xviii. 11; Luke xii. 50; John xii. 27; Matt. xxvi. 36-44; Matt. xxvii. 46 ...	8	0
18. Which speak of the mediation of Christ in relation to the free calls and offers of the Gospel—John iii. 16, 17; Matt. xi. 28; John vi. 37, vii. 37, v. 40; Matt. xxiii. 37; Mark xvi. 15; and many others .....	7	14
19. Which speak of his mediation in relation to the necessity of faith in him—John iii. 18, John vi. 35, and others .....	2	11
20. Which speak of the mediatorial work and sufferings of Christ in relation to his covenant with the Father—John vi. 38-40; x. 14-18, 27-29; xvii. throughout .....	3	11
21. Which speak of that work in relation to his union with believers—John xv. 1-8, xvii. 21, 22 .....	2	11
22. Which speak of the death of Christ as a manifestation of the love of God—John iii. 16 .....	1	4
23. As an example of patience and resignation—Luke ix. 23, 24 .....	1	3
24. As designed to promote our sanctification .....	0	5

Thus out of 200 passages selected and commented on by Dr. Crawford as teaching the doctrine of the Atonement, either directly or in some of its relations, 52 are from the words which are recorded as having been spoken by Jesus himself during his

<sup>1</sup> Parallel passages occur in Mark x. 36 and Luke xx. 42. The passage is not properly a direct statement of the priestly office of the Redeemer. It is a quotation by our Lord of the 110th Psalm; but it is made in such an authoritative manner, and Jesus accords to it so evidently his entire sanction, that Dr. Crawford regards it as a virtual assertion on his part of his priesthood. "In these 'words,' says Dr. Crawford, 'our Lord distinctly and emphatically declares, or 'rather assumes as being undeniable, that the 110th Psalm has reference to the 'promised Christ. And though it is the first verse that the occasion leads him 'specially to quote, yet in so doing he evidently sanctions the belief that the 'whole of this short psalm admits of the same application, and in particular the 'fourth verse, which bears the clearest internal evidence of being addressed to the 'same person as the first verse.'—*The Scripture Doctrine of the Atonement*, p. 85.

ministry. When we consider the small space which the words of our Lord take up compared with the whole of the New Testament, this is certainly a very large proportion, and of itself is no bad indication of the emphatic manner in which the Saviour himself insisted upon the fact that his death and the salvation of men are in some peculiar manner closely related to each other. But it is also necessary to examine the subject-matter of the words which Christ uttered on this subject.

Dr. Crawford's classification as presented in the foregoing table embraces not alone those passages which teach the Atonement as a fact, but also those which display it in any of its bearings and relations to other subjects. It shows us those phases of the subject which were present in the teachings of the Saviour. It gives the means of constructing a history of the Biblical development of the doctrine. For instance, the mere fact that Christ "died for sinners" is made very prominent in the words of our Lord himself, no less than in those of the Apostles; the Old Testament idea of "bearing our sins" is not alluded to by Jesus, though it is by the Apostles. The somewhat technical phases of the Atonement—its more scholastic and truly scientific treatment—we do not find in Christ's teachings at all; the terms 'justification,' 'propitiation,' 'reconciliation' occur in Paul, but not in the Gospels, although the idea which they represent is present, we believe, throughout our Saviour's teachings. This is as we should expect; although we are persuaded that Christ taught 'doctrines,' we do not believe, and should not expect, that he taught them formally and scientifically as such, but rather in their germ and essence. The work of formulating and systematizing them was left for after-generations.

The most important passages for our present examination—which of necessity must be brief rather than exhaustive, and content itself with indicating lines of thought and study—we consider to be those under (1), (5) and (7) of the above table. These are the crucial tests of the doctrine; if the meaning of these words from our Saviour's own lips be what the Church has ever supposed it to be, the conclusion is inevitable that Christ taught the generally received view of his atoning work; if the meaning is something other than has always been supposed, then it is incumbent on us with eager diligence to inquire what that meaning is, and to regulate our own teaching accordingly. But let us examine one or two of the passages. The first verse cited (Matt. xx. 28 and Mark x. 45) is perhaps the most distinct utterance on the subject to be found, not alone among our Saviour's words, but anywhere in the New Testament. And here three things call for special notice:—Christ gives his *life*; he gives it as a *ransom*; and he gives it as a *substitute* for that of others. Of these, the first specification, which has reference simply to the

fact of his death, need not detain us. As to the second, the meaning of the word 'ransom' must be well ascertained and ever borne in mind. The meaning can hardly be called doubtful. Both the noun here used, *λύτρον*, and the cognate verb, *λυτρόω*, occur in classic Greek as well as in the Septuagint in the same sense of 'ransom,' or 'ransom-money,' and (in the case of the verb) 'to ransom,' 'to let go free for a price,' and so 'to redeem,' 'to deliver.' The Septuagint use of the word is noticeable: it occurs in Lev. xxv. 24, 51-2; in Ex. xxx. 12; Num. xxxv. 31, 32 and elsewhere. In all these passages the direct and evident reference is to a price paid for the release of an individual, and in one case of property, from some legal or ceremonial obligation. The passage cited from Numbers is especially satisfactory in illustrating that use of the word which we believe to be contemplated here. Dr. Thomson also calls attention to the Septuagint use of the verb-form of this word in the sense of *redemption by a substitute*; see Sept. Ex. xiii. 13; and to illustrate the classical use of the same word with this signification he cites a passage from the *Agamemnon* of Æschylus,—“What *atonement* is there for blood that has fallen on the ground? . . . All the rivers moving in one channel would flow in vain to purify murder.”—*Τί γὰρ λύτρον πεισόντος αἵματος πεδῶ;*

If, then, there is any determinate meaning in words, it would seem to be as certain as anything can be that Christ himself taught that he gave his life as a ransom—as a redemption—as a price—for many; and this in the same sense that a slave was ransomed by money, or a field which had been alienated redeemed by the payment of redemption money, or a criminal bought off from the penalties of a stern decree by the payment of a fine. To escape from this conclusion we must say that there is no meaning in words which can be definitely ascertained, but that they are like the indeterminate quantities in mathematics, which may mean anything or nothing, just as it happens.<sup>1</sup>

<sup>1</sup> This same verse is classed also under the seventh head in the above table, in order that its bearings on the subject of redemption may be examined and compared with the teaching of other verses on the same point. This comparison we need not ourselves undertake, as the passages are all of them from other portions of the New Testament. But we will quote the paragraph in which Dr. Crawford sums up the case:—

“The language employed in these passages is figurative; and, like all figurative language, it is not to be held as indicating a strictly exact and circumstantial conformity between the subject to which it is literally applicable, and the analogous subject which it is used to illustrate. Moreover, it does not appear that the figure we are now concerned with is taken from *any one* of those processes of 'redemption' which are ordinarily to be met with in the transactions of men, but from a *variety* of such processes, differing from one another in their minute details, while all of them present some great general features of analogy to the mediatorial work of Jesus Christ. Sometimes the allusion is to the *payment of a debt*, as in those

In the third place, the *substitutionary* nature of Christ's death, which has already been hinted at above as conveyed in the word *λύτρον*, is more distinctly brought out in the preposition which is employed in the passage under consideration. *Ἀντί* is often used in classic Greek in the sense 'instead of,' which is its meaning here. And not only is this meaning in thorough accord with classic usage—it has also the abundant support of the Septuagint. Gen. iv. 25, xlv. 4, xlvii. 17, and Deut. x. 6 are the passages which Dr. Crawford refers to in attestation of the use of the word by the LXX. In the New Testament it will be enough to allude to Matt. v. 38 and Luke xi. 2. Its meaning here is also quite definitely fixed by *λύτρον*; for to speak of a 'ransom on account of many' would hardly be good sense, and that is the meaning to which we are left if we reject the substitutionary force of the preposition.

In the other passages from our Saviour's words which have been classed in the table above along with that now examined, the preposition is not *ἀντί* but *ὑπέρ*; and it becomes necessary to inquire if the meaning of this word will agree with that just determined on for *ἀντί*. It can, unquestionably, for though this sense is less direct than in the case of *ἀντί*, it is no less a true one. In such connections two senses are possible, namely, 'for the advantage of' and 'in the place of.' Both are classical. Dr. Crawford cites a number of passages from Xenophon, Plato and Euripides in which the phrase *ἀποθνήσκειν ὑπέρ τινος* occurs in an undoubted sense of *substitutionary* death. He gives a list of passages from the *Alcestis* of Euripides in which the prepositions *ἀντί* and *ὑπέρ* are used interchangeably in an unquestioned case of 'substitution.' As illustrating New Testament usage with this meaning it will be useful to examine the following passages:—Phil. 13, 2 Cor. v. 20, 1 Cor. i. 13, Gal. iii. 13, and 1 Pet. iii. 18. Such, then, *may* doubtless be its meaning here. And this sense

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passages in which 'redemption' is identified with the 'remission of sins.' Sometimes the *liberation of a slave or captive* is the thing referred to, as when Christ is said to have 'given himself a ransom for all,' or to have 'given his life a ransom for many.' Sometimes the reference is, not to the restored liberties and privileges of those who have been redeemed, but to the *recovered right to the possession of them* that has been acquired by the person redeeming them, as when we are said to be 'redeemed unto God,' and to be 'not our own, being bought with a price.' But amidst all this diversity of reference (which ought of itself to guard us against overstraining the figure) there is one thing that is constantly and prominently kept in view—and that is, the *payment* made for our redemption. The debt—when it is redemption from debt that is referred to—is not simply cancelled, but liquidated and fully discharged. The bondman—when it is redemption from bondage that is referred to—is not liberated, either by conquest or by a gratuitous act of manumission, but in consideration of a ransom given for him. And the alienated possession is not freely restored, but is bought back by its original owner 'with a price.'—*Scripture Doctrine of the Atonement*, p. 61.



of the word brings into complete harmony our Lord's words in the verse before examined with those recorded in John vi. 51, x. 11, 15, and xv. 13. "It is probable," says Dr. Crawford, in concluding his discussion of this subject, "that the "reason why *ὑπέρ* is so frequently employed in preference to *ἀντί* "is, that it serves to convey *both* of these meanings, expressing at "once the the general fact that Christ died 'for our benefit,' "and the special mode in which he did so by dying as 'our sub- "stitute.'" And in this view of the case he is fully borne out by Tischendorf and F. C. Baur in quotations from those scholars, which he gives in his Appendix.

Dr. Thomson's course of argument is different, because it is founded on a different passage of our Saviour's teachings. He takes Christ's words to Nicodemus—"As Moses lifted up the "serpent in the wilderness, even so must the Son of man be lifted "up." And his thought is in the following line: the meaning of the words 'lifted up' cannot be doubtful; Jesus used the same expression on two other occasions: once when talking with the Pharisees he said,—“When ye have *lifted up* the Son of man, "then shall ye know that I am he." And again, in immediate prospect of his death, just after the Greeks in the temple had sought to see him, he said,—“And I, if I be *lifted up* from the "earth, will draw all men unto me." To this the evangelist adds the explanatory words,—“This spake he signifying what death "he should die." It is also plain enough from Matt. xvi. 21 and from Matt. xx. 18, 19 that the manner of our Saviour's death was well known to him from an early period in his ministry. In the verse before us, then, *δεῖ* "has the force of a moral neces- "sity;—to meet the requirements of the case and to fulfill the "purpose of God, it was necessary that the Son of man be lifted "up",—that is, crucified; "the *ἵνα* has the telic sense, *in order "that, to the end that,*—so that this result might be secured. "Hence the death of Christ on the cross sustained a necessary and "vital relation to the salvation of mankind." Saving faith must thus "be conditioned upon his crucifixion, and arise out of that." It is not enough to acknowledge, as Nicodemus did at the outset, the divine mission of Jesus, and his divine authority as "a teacher "sent from God." To be effectual, faith in him must attach itself especially to his *death*—to his crucifixion. We quote at length from Dr. Thomson:—

"In the light of this usage in the phrase 'to be lifted up,' it is most significant that, in His conversation with Nicodemus, Jesus did not speak of death simply as an event to be accepted by Him in the spirit of submission. He did not merely avow his willingness to die—His readiness, if need be, to suffer martyrdom, if by so doing, He could benefit mankind; nor did He simply prophesy that after His death, His life and doctrine would be illuminated by that event, and by the natural and progressive influence of truth, light, and love, would become a means of salvation to the world;—much



more than this lay in His thought. From the first He looked forward to His crucifixion, His being 'lifted up' as the appointed termination of His life and ministry. His going out of the world in that manner was included in the purpose of His coming into the world. His dying upon the cross was no thing of accident, His being lifted up no mere incident of priestly hate or popular excitement,—this was in the PLAN of His mission as truly as were His advent, His preaching, His miracles, His life of truth and love. He announced to Nicodemus as one of the truths He had brought down from heaven, *the necessary and vital relation of His death to the salvation of mankind*; and for the key to this doctrine, referred Him to a memorable incident of Jewish history as a type of the saving benefit to be derived from His crucifixion. 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.'

Pursuing the analogy suggested by the words "even so" in the verse before us, Dr. Thomson remarks that the plague of serpents was because of sin; that the people, in their terror, looked to Jehovah for deliverance, humbly confessing their sins. That the brazen serpent was appointed for a sign of God's merciful interposition by God himself, and that mercy was extended to the suffering people only *through that sign*; then, quoting the comment of Dean Alford, he says,—“The brazen serpent was made *in the likeness of the serpents* which had bitten them. It represented to them the poison which had gone through their frames, and it was hung up there, on the banner staff as a trophy, to show them that for the poison there was healing,—that the plague had been overcome. In it there was *no* poison, only the likeness of it. And was not He who knew no sin made sin for us? were not sin and death and Satan crucified when He was crucified?” We cannot but believe that Dr. Thomson is right in summing up his argument founded upon these words of Christ to Nicodemus:—“The cure for the bite of the serpent was appointed of God expressly for that end; and so, in his counsels of wisdom and mercy it was provided that the Son of man be lifted up—His crucifixion was appointed for our salvation.” And this we consider to be Christ's own teaching on the subject, not only on this occasion, but frequently throughout his public ministry.

Waiving the examination of other texts from the words of Christ, in which he has taught the fact of his atonement for sin under different aspects, we come to the last subject selected for special examination now.

### 3. Christ's doctrine of the future state.

That Christ taught the endless life and joy of the righteous is disputed by no one. Neither is it a matter of question that he taught the fact of the punishment of the wicked. In all his preaching this was a subject made and kept prominent; not always *equally* prominent, yet it was a thing which he did not allow his hearers to forget. There was a dark background of retribution,

against which his offers of free forgiveness and salvation stood out clear and bright. In fact it is impossible to see how Jesus *could* have preached salvation at all, unless he had also taught the possibility—nay, the certainty—of some evil from which it was his mission to save. He could teach that he was the way, the truth and the life, only as he also taught the contrasted doctrine that there was a death to escape. He could not be a Saviour were there no wrath of God, no punishment of sin, to save men from. This subject is well presented in Dr. Thomson's own words:—

“A future state of rewards and punishments formed a background of motive and warning in every discourse, and in some discourses was brought most impressively into the foreground. Self-denial, the renouncing of besetting sin was urged for the reason that ‘it is better to enter into life ‘halt or maimed, than that the whole body should be cast into hell.’ Courage in acknowledging Christ was urged by this plea: ‘Fear not them ‘which kill the body, but are not able to kill the soul; but rather fear him ‘who is able to destroy both soul and body in hell.’ His hearers were exhorted to ‘enter in at the strait gate, for wide is the gate, and broad is ‘the way, that leadeth to destruction, and many there be which go in ‘thereat.’ They were exhorted to ‘make the tree good,’ the heart right, because ‘every tree that bringeth not forth good fruit is hewn down and ‘cast into the fire.’ They were warned that mere professions could not save them, for even ‘children of the kingdom,’ born of the seed of Abraham—for not receiving Christ, shall be ‘cast out into outer darkness, ‘where shall be weeping and gnashing of teeth;’ for while in this world much that is evil is gathered into the visible church, ‘at the end of the ‘world the angels shall come forth and sever the wicked from among the ‘just, and shall cast them into the furnace of fire.’ The Pharisees and all hypocrites were warned of ‘the damnation of hell.’ Dives having lived a sensual, worldly life, on dying went to a place of misery, and was in ‘torments;’ ‘what then is a man profited if he shall gain the whole ‘world and lose his own soul?’ The foolish virgins, having no oil of grace in their lamps, shall knock and cry in vain at the door of heaven, forever shut against them. ‘Many will say unto me in that day, Lord, Lord, have ‘we not prophesied in thy name? and in thy name have cast out devils? ‘and in thy name done many wonderful works? And then will I profess ‘unto them I never knew you; depart from me, ye that work iniquity.’ ‘All that are in their graves shall hear the voice of the Son of man, and ‘shall come forth;—they that have done good, unto the resurrection of ‘life, and they that have done evil, unto the resurrection of damnation.’ ‘These shall go away into everlasting punishment, but the righteous into ‘life eternal.’ ‘For the Son of man shall come in the glory of his Father, ‘with his angels; and then shall he reward every man according to his ‘works.’ ”

Surely nothing could be plainer or more emphatic than the manner in which our Lord insisted upon the difference between the righteous and the wicked,—on the future reward of the one and the future punishment of the other class. The question is, did Christ teach the *eternity* of punishment? or do his words afford foundation for the far more agreeable doctrine of the ultimate restoration of all, after their respective terms of punishment shall have expired, to the favor of God, and to the joys of the righteous?

We must cast aside prejudice and natural desire. We must not enter the domain of speculation. The question simply is, What did Christ say? what do his sayings mean? It will be best to place the words of our Saviour on this topic, familiar though they be, directly before the reader:—

“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment: but the righteous into life eternal.”—Matt. xxv. 41, 46.

“And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.”—Mark ix. 43, 44, etc. (Parallel passage in Matt. xviii. 8.)

“The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments,” etc. . . . “But Abraham said, . . . And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.”—Luke xvi. 19-26.

“All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”—Matt. xii. 31, 32, and parallel passages.

“The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.”—Matt. xxvi. 24.

Other passages are quoted by some, especially Matt. v. 26. But the doctrine is taught there, if at all, less distinctly than in the above selections, and we do not need to place it among the others. There is doubt also about the passage in which the unpardonable sin is condemned. To some it seems to imply, in the distinct mention of the impossibility of that sin receiving pardon “in the world to come,” the possibility that other sins may be pardoned there. This must be acknowledged to be a weak foundation for a doctrine to rest on which seems to be so entirely opposed to Biblical teaching in other places as the doctrine of restoration. Yet it may be confessed to injure in some degree the force of that text as a proof of the doctrine of eternal punishment.

But these doubtful passages aside—what interpretation are we to place upon the others which we have quoted? In a very fascinating little book entitled *The Doctrine of Annihilation in the light of the Gospel of Love*, Rev. J. Baldwin Brown speaks as follows:—

“I have always been sure that God does not leave matters of the largest moment hanging on the exact meaning of obscure and difficult words; and while accepting thankfully the judgment of the critics on matters which it lies within the province of consummate scholarship to determine, I have ever sought to lay on a broader and deeper basis than mere textual criticism my arguments on the larger theological truths. I shall adopt the same method now. You will hear little about Greek words and particles.

and little about particular texts; while I shall have much to say about the larger meaning and bearing of revelation in the whole body of Scripture, and of the light in which it places man's nature, his life, his burdens, responsibilities, and destinies on the one hand, and the mind and the methods of God on the other."

Again:—

"Much of the intellectual basis of the theory of human destinies which I am opposing [the doctrine of eternal punishment], seems to me to consist of what I cannot but call an idolatry of the *words* of the Bible as distinguished from its *word*; that is, the determination to fix certain finely-drawn shades of meaning to words and phrases in particular passages of the Scriptures, and to make them the basis of doctrine, when it is manifest to those who take a larger view of inspiration that those words and phrases are used freely, and are to be interpreted in the harmony of the whole deliverance of the Bible on the themes of which they treat."

Is not this the same as saying that, as the Bible teaches throughout the love and mercy of God, any particular texts which declare the doctrine of eternal punishment must be carefully shunned? Our readers must decide for themselves if this be a really honest way of treating the Word of God; for our own part we must declare our belief that it is not. Mr. Baldwin Brown himself, a page after the last quotation which we have made, lays down a principle which he hardly illustrates in his own methods of interpretation:—

"The Bible, too, may be found, as any wise man may sometimes be found, when he is speaking freely and earnestly, and with a view to impress and stir up his fellow-men, treating of great themes in terms which seem logically inconsistent or oppugnant. There are passages in the Bible on all the great subjects of Christian thought which seem to look one way, and other passages which seem to look another, according to the state of thought and feeling out of which they were spoken, or to which they were addressed. Interpret them with rigid logical accuracy, bring the half-closed critical eye to bear upon them, and it would be easy to convict the Bible of startling inconsistencies: bring the open eye to bear upon them, the eye that seeks the light, light to live by, and the very varieties and contradictions disclose a larger and fairer world of truth."

Now it seems to us that the manner in which "the open eye that seeks the light to live by" is too often brought to bear upon such passages as those alluded to in this extract is to ignore them all together, and, instead of finding a "fairer and larger world of truth," in which certain seeming discrepancies are found to be but varying aspects of the one truth, to find a theory of divine things supported only by passages of one class, and agreeable to the feelings of him who is seeking for it. Further, it seems to us that this is very much like the course which Mr. Baldwin Brown has taken. He simply ignores the texts which teach a doctrine which he does not like, and makes the general tone of Scripture about one side of the divine character the basis of another doctrine which he does like, but which most readers of the inspired Word cannot find within its pages at all. Still in the extracts quoted above there is very much that is both well and



truly spoken. Nothing can be truer than that the general drift of Biblical teaching must be allowed to settle these hard problems which affect our destinies; nothing is truer than that the really decisive teaching of the Bible on all great points is not, as Mr. Brown says, contained in dark and intricate passages which scholars can hardly understand, or critics can scarcely agree about, but in the plain and unmistakable declarations of Scripture, on which the wayfaring man, though he be a fool, need not err. And it is no less true that there must be a "larger and fairer world of truth" in which the "varieties and contradictions" of inspired teaching meet and agree; in which declarations of God's justice and wrath, such as some now speak of as inconsistent with other declarations concerning his everlasting mercy, his long-suffering patience and his love, will be found, after all, to be perfectly harmonious with them. Suppose now that these canons of criticism be applied to the words of Christ above quoted. We enter upon no minute examination of them; we have no more to say than Mr. Baldwin Brown himself about "Greek words and particles," about the proper sense of *αιωνιος*, or of *κολασις* or *απολλυμι*. With Mr. Brown we claim that the words of our Saviour were not those of a scholastic lecturer to a circle of esoteric pupils, but the plain statement of a man to common men. They carry their meaning on the outside. And can there be any doubt as to what that meaning is? Can words be plainer than these? Is there any escape from their very obvious, albeit their very terrible, meaning, save in the "manipulations of clever critics" against which Mr. Baldwin Brown inveighs with a very proper and righteous indignation?<sup>1</sup> Could

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<sup>1</sup> But his indignation is felt chiefly at those critics who direct their scholarship against his own pet views. See a passage on p. 28 of his book already quoted:—"There is a passage which seems precisely as clear, as explicit as that on the 'eternal punishment' and the 'life eternal,' spoken by Christ in the most solemn moment of his life, when he was entering the cloud of the last agony, '*And I, if I be lifted up from the earth, will draw all men unto me.*' (John xii. 32.) Words can hardly seem plainer, and certainly could not be spoken under more awful obligations to plainness; but, again, clever critics take them and manipulate them, and explain to us that they mean something quite different from what they appear to express." This may be true; but this quotation would be just as true, perhaps even more true, were we to substitute in it the words of Matt. xxv. 46 for those of John xii. 32. To illustrate how another uncomfortable word is disposed of, we may quote from p. 123 of the book:—"Destruction of sinners! I believe in it profoundly. There is a divine and blessed way of destroying sinners, by destroying sin. The sinner perishes; the son is saved." As one reads such words there is a strong temptation to ask on which side of the question the "clever manipulation of critics" is to be found.

It is only fair to say that Mr. Brown believes the doctrine of restoration to be the one by which these apparently contradictory expressions of our Saviour are to be found at last wholly coincident.



the doctrine of eternal punishment be stated in a simpler and plainer way, or in words less liable to be understood by the common people, who have always composed the majority of his followers, than Jesus himself stated it in the verses which we have placed on the foregoing pages?

We undertake no more. The three doctrines which in the light of our Saviour's own words we have now examined are the most important of the Christian system. And on these we hold that our Saviour's teaching was neither dubious nor easy to mistake. He gave forth no uncertain sound. No man who calls himself a Christian, whatever his doctrinal views, will attempt to deny that the Christian preacher should hesitate to teach that which his Master taught; on the other hand all agree that the preacher is in the safest place, and the least liable to go wrong, when he confines himself the most closely to those aspects of doctrine which were made prominent in the preaching of Christ. We have attempted no exhaustive treatment of our theme. We have merely indicated important lines of study. It will be enough if the only impression derived from a perusal of what has now been written be the importance of clinging more closely in our teaching and in our spirit to Him who spake "the words of eternal life."

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*Note.*—As a supplement to the present article we are allowed by the Rev. R. A. Hume, of the American Mission, Ahmadnagar, to give the following extract from a sermon preached by him before the Mission with which he is connected. The subject of the sermon was "The Proportions of Truth used by Christ in drawing men to himself":—

"Confining ourselves to the motives which Christ used to draw men to Himself, and using the same passage in different gospels only once, the following estimate has been made of the proportions of truth used by our Lord:—

"The general truths of the inherent evil of sin and the inherent worth of holiness, generally connected with the statement that Christ is the remover of the former and the giver of the latter, form about 54 per cent. of His teachings. Under this head are included such passages from Matthew as v. 9, 'Blessed are the peacemakers, for they shall be called the children of God;' xi. 28-30, 'Come unto me all ye that labor,' etc.; xii. 50, 'Whosoever shall do the will of my Father which is in heaven, the same is my brother,' etc. From Luke, vii. 48, 'Thy sins are forgiven;' xi. 26, 'Then goeth he and taketh to him seven other spirits more wicked than himself, . . . and the last state of that man is worse than the first;' the denunciation of the hypocrisy of the Pharisees, and such parables as those of the tares, the sower and the prodigal son. From John are included under this head the narrative of the conversation with the Samaritan woman, and the characteristic comparisons of Himself as the bread of life, the good shepherd and the light of the world.

"Somewhat distinct from these general statements are the class of motives drawn from the rewards and punishments of the future world.

These form about 36 per cent. of the class of Christ's teachings which we are considering. \* \* \*

"Closely connected with this class, and hardly worthy of separate mention except as showing the use which Christ made of a theme which is the staple of a class of preachers, is the motive drawn from the suddenness of death. These cover about 2½ per cent. of the teachings now being considered. \* \*

"The motives to come to Christ drawn from the rewards of this life constitute a third class. They form about 6½ per cent. of the total. It should be here remarked that after much hesitation I have not included the sublime passage from the 13th to the 15th chapter of John, inclusive, from which Christians may derive so much daily comfort, because they were spoken so exclusively to those who *had* accepted Christ, and were not used as motives to draw men to Him. If these chapters were included, they would mainly add to the relative proportions of this and the first class. Moreover a large part of the first class border closely on these. However, there belong distinctively to this class such passages as Matt. iv. 19, 'Follow me, and I will make you fishers of men;' vii. 7, 'Ask and it shall be given you,' etc., and the general promises of answer to prayer; Luke xvii. 21, 'The kingdom of God is within you;' xviii. 29, 30, 'There is no man that hath left house,' etc., 'who shall not receive manifold more in this present time,' etc.

"The remaining one per cent. includes the honor of God, Matt. v. 16; the good of men, Matt. v. 13, 14, etc.

"Let us now take another review under a different classification. Here, as the same passage will fall under different heads, instead of showing the ratio of each to the whole, I will attempt to show the relative use of different or opposite phases of truth. The motive of fear to alarm men bears to the motive of rewards to attract them the ratio of 5 to 4. \* \* \* The nature, malignity and results of sin are far more dwelt upon than the reverse doctrine of holiness. There is a sense, which many in the Church are now making prominent, in which holiness properly exhibited is attractive to the soul. But Christ's analysis of the human heart made Him give far more prominence to the fact that men love darkness rather than light. \* \* \* Since the appeal to the motive of fear is oftener made than the appeal to the desire of rewards, and since sin is more dwelt upon than holiness, it might be thought that the justice of God would be made more prominent than His love. It is not so. \* \* \* This leads to a comparison of the relative use by Christ of the reasons which brought Him to earth, or the doctrine of the Atonement. Undoubtedly in Christ's teaching the moral side of the Atonement, *i.e.*, the reconciling of men to God, is the main element. \* \* \* Yet the other phase of the doctrine, the making it consistent for God to pardon rebels, is found. It is implied in the announcements of His death to his disciples in private, Matt. xvi. 21, etc.; the private reference to His blood as shed for the *remission* of sins, xxvi. 28; the application to Himself of the prophecy of Isaiah, 'He was reckoned among the transgressors: for the things concerning me have an end;' in the agony of the garden; and, plainest of all, Matt. xx. 28, 'The Son of man came \* \* \* to give his life a ransom for many.'"

ART. II.—THE CHRISTIANS OF SALSETTE AND  
BASSEIN.

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BY A. K. NAIRNE, BOMBAY C.S.

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NOT many people are aware that in the immediate neighborhood of Bombay there is a body of many thousands of native Christians, with priests, churches, and most of the characteristic features of Christianity. These are the Christians of Salsette and Bassein, the descendants of the converts made by Xavier and his successors, and who are generally called Portuguese. No connected account of these people exists, as far as I have been able to ascertain,—at all events in English,—and the little that is generally repeated of them among Protestants is so entirely wrong that it seems worth while to try to correct the common idea. Thus, as already stated, they are called Portuguese, whereas it is certain that the amount of Portuguese blood in them is exceedingly small. They are scarcely ever distinguished from the Goanese, though except in religion they have very little connection with them. They are said to have but little knowledge of, or care for, their religion, though it will be shown not only that their forefathers proved their loyalty to the faith under very trying circumstances, but also that the present generation show their attachment to it in the most practical way, by contributing very largely to their churches and the support of their priests. They are believed to frequent Hindu temples almost as freely as Christian churches, although this is quite inconsistent not only with their present practices, but also with the accounts given of them many years ago by those who represented them as most degraded. Finally they are said to have mongrel names derived about equally from Hindus and Christians, though the fact is—however ridiculous it may appear—that every one of them has a high-sounding Christian and surname of Portuguese origin.

It seems better to begin with some little sketch of the history of these people, gathered partly from Portuguese historians, and partly from travellers of the seventeenth and eighteenth centuries. Whether St. Francis Xavier were or were not the first propagator of the faith on this side of India, it is pretty certain that before his time there was no missionary enterprise here, and that from his time it went on steadily increasing. In 1560 Goa was made an archbishopric, and the Inquisition was in the same year established there, and from this time the work of repression as well as of conversion went on with energy. Up to

that time some of the greatest of the Viceroys had treated the heathen inhabitants of the conquered territory with toleration, and allowed them free exercise of their religion, but this was absolutely put a stop to when Philip II. reigned over Portugal, and apparently never revived. The consequence was that a very great part of the population of the province of Bassein, which included Salsette, was nominally Christian, and by gradual encroachments a very large part of the island, estimated by some writers at more than half, became Church property. The Jesuits' College at Bandora was the head-quarters of the order in the province of the north, but the greater part of the churches and religious houses in Salsette were held by the Franciscans. In Bassein there were by the end of the sixteenth century, or shortly afterwards, houses of all the great religious orders, and at that time was established the College of the Purification, "a seminary for noble children, natives of those parts, to be brought up as missionaries." Some years before, at Mandapeshwar (called by the Portuguese Mont Pezier), the Royal College of Salsette had been founded and endowed for the education of the children of converts. The ruins of this, which was built over some Buddhist caves, are still very conspicuous on the west side of the Borivali station of the B. B. & C. I. Railway. A Jesuit Father who came out in 1598 to visit all the houses of the Society in India rejoiced especially over the children of heathen parents "snatched from them by the Church as roses from among the thorns," and he put four young Panjabi converts to Christianity into the college at Bandora. Ovington and Fryer, who were here nearly a hundred years later, when the Portuguese military and political power had gone to nothing, found the Church still supreme in Salsette; and Dellon, himself a victim of the Inquisition, Gemelli, De la Valle and others of the 17th century, describe how rigorously both Christians and heathens were treated by the Inquisitors, the first if they strayed from the path of true orthodoxy, the last if they continued to exercise any of the rites of their own religion. This great power of the Church seems to have been unchecked up to the time of the expulsion of the Portuguese.

The policy they pursued with respect to the converts was very different towards those of good birth and position and towards the lower classes, though Christian and Portuguese names were given to all alike. Men of rank the Portuguese admitted at once into the best of their own society, and allowed them and their children to intermarry with Europeans. But those of low birth were allowed to retain their own caste, and with that a great part of the restrictions as to intercourse with other castes. And while the better sort of converts received grants of land in Sal-



sette and elsewhere on small quit-rents, as the Portuguese settlers and pensioners did, the lower classes of Christians were kept, like the Hindus, in a condition that might be called servitude. Yet the prosperity of Salsette is said (and proved by figures)<sup>1</sup> to have been greater than at any subsequent time down to our own.

When Salsette was taken by the Marathas in 1737 they began by destroying the churches, the ruins of some of which are still to be seen<sup>2</sup>; and it is certain that the Portuguese had little right to expect much generosity or toleration from the victorious Hindus. Accordingly the greater part of the Portuguese settlers or Fazendars left the island at once, and "the Portuguese "monks and other white priests," as if aware of the little hold they had on the affection of their flocks, made haste to follow their example. In the treaty for the cession of Bassein the Portuguese Governor got no more conceded to the Christians than three churches in Bassein, one in the district and one in Salsette, though it may be a question whether this was owing to the obduracy of the Marathas, or to doubts on the part of the Portuguese as to the constancy of the native Christians.

There can, therefore, have seemed but little hope that the Christians would ever be in a position to hold their own against their heathen masters. But both they in the matter of constancy, and the Marathas in the matter of toleration, turned out far better than could have been expected. Twenty years after the conquest Anquetil du Perron travelled through Salsette, and, though he wrote with some contempt both of the congregations and the priests, it is plain from his account that the Christians were still a very important part of the population. In the first place the European priests had been replaced by black ones, 'Canarins,'—that is, natives of Malabar,—under the supervision, as now, of a Vicar-General, also a Canarin. Of these priests no less than fifteen assisted at a festival at Tanna in which Du Perron took a leading part in the choir. Then the Marathas allowed the Christians the freest exercise of their religion. At Tanna fêtes and Church ceremonies were celebrated with the same pomp as at Goa, while at Agasi (north of Bassein) Du Perron found the roads full of people "going to church with as much liberty "as in a Christian state." It is true that many of the churches were in ruins and the convents deserted, while there is frequent mention of new temples where formerly none had been allowed. But it is plain that the Christians had a perfectly fair field for their religion, though they had of course lost their privileges and

<sup>1</sup> See Reg. I. of 1808.

<sup>2</sup> That at Dongari, on a hill to the west of Bhaindar station, is mentioned by Du Perron as being then in the same condition as now, and there are several others evidently built in the days of Portuguese supremacy and never since restored.



endowments, and it is a fact that a good many of the Salsette churches date from just after this time (1760).

In 1774 Salsette was taken by the British. The Bombay Government had from the first had a number of Roman Catholic subjects in the island of Bombay, and Ovington in 1689 mentions that these "were permitted the full exercise of their religion, and the liberty of erecting public chapels of devotion." The Salsette Christians could of course get no less, but it is pretty certain that they never, from that time to this, received much more sympathy from our Government than from that of the Marathas. Under the latter the material prosperity of the island had greatly suffered, and for many years after the beginning of our rule this decline continued and even increased. Lord Valentia in 1803, the Bombay Government in 1808 and 1811, the revenue officers of 1817, and Bishop Heber in 1824, all wrote in the strongest language of the desolation that reigned throughout the island, and whenever the Christian inhabitants are mentioned, which is but seldom, it is in terms of contempt or reproach. At the end of the last century it had been seriously proposed to import Chinese laborers to bring Salsette under cultivation, and thirty years later Sir John Malcolm could think of no way likely to restore it to prosperity but to induce Parsis from Bombay to accept large estates and settle there. It is certain from all this that, though little is said about them, the Christian population of Salsette were a good deal degraded, and counted for very little.

It is scarcely possible, however, to believe that they had fallen so low as the writers of those days who mention them describe. Hamilton in his *Gazetteer*, published in 1824, estimates their numbers at about 10,000, and says in vague though depreciatory terms that the lower orders are "but indifferent Christians, who, while they are in the habit of attending a Christian sanctuary, still retain in their houses many symbols of the Hindu mythology, and continue addicted to many pernicious usages of that superstition." Mr. Warden, who had been Secretary to the Bombay Government, went far beyond this before the Committee of the House of Commons in 1832. He described them as in "the most lamentable state of superstitious degradation." The priesthood are "illiterate and ignorant, and perform the service and preach in a language—Latin—perfectly unintelligible to their flocks." Now as to the numbers of the Christian population it must either have been estimated far too low in 1824, or it must have increased since to an extent which, considering the average condition of the people, may in itself be considered as a remarkable sign of prosperity, for in the census of 1872 the Christian inhabitants of Salsette were found to be nearly 23,000, while in the neighboring taluka of

Bassein there are 12,000 more, thus with the members of the same class in Bombay making a community very nearly equal in numbers to those of the Parsis in this Presidency.

Then the simple instance which Mr. Warden thought sufficient to prove their degradation is certainly capable of being read in their favor. The story, as Mr. Warden tells it, is that on the first appearance of cholera some of the Christian Kolis engaged in "some superstitious ceremonies," chiefly dancing and the sort of performance that goes on when natives want to exorcise *bhuts* (devils). The Vicar-General excommunicated 1200 of them for this, some riots ensued, and the separation became permanent. The more common version of the story is that the Kolis wished to sacrifice cocks and goats on the altars of the churches to propitiate the goddess of cholera, and when prevented by the priests seceded from Christianity. Now whichever is the true story it seems scarcely fair to use it as showing the deep degradation of the people generally, and the low character of the priests. If the Christians were so much in the habit of joining in the more offensive rites and ceremonies of heathendom, so serious a business would scarcely have been made of this; and if the priests cared more for the name than the spirit and exercise of Christianity, they would have made concessions at some time or other by which the offenders might have been restored. This, however, is the story usually told against the Christians, and it is often said that as many relapsed Christians are to be found in Salsette and Bassein as those who still hold the faith. Now in point of fact I know one hamlet of relapsed Christians at Bassein and one at Tanna, and have never heard of any others, though of course there may be some, and I was lately told that those at Tanna so far consider themselves as Christians that they go to church on Christmas-day, Good Friday, etc., though they are not admitted to communion. It is to be noticed also that a voluntary secession from Christianity of any large number would be a very unlikely thing, for the seceders would not, of course, be received back into the Hindu caste to which their forefathers belonged, but would remain as outcasts both from Hinduism and Christianity, as in fact these relapsed Christians have done.

Before proceeding to describe the present state of the Salsette Christians, it is necessary to mention that the material condition of the island is now utterly different from what it is described to have been up to Sir John Malcolm's time. It is, in fact, as well-to-do a taluka as can easily be found, and its inhabitants in general as free from the reproach of being uncivilized as most of the people on this side of India. The chief reasons of the improvement are, of course, the vast increase of the wealth of the neighboring island of Bombay, and the fact

of the two railways passing through the island, and of roads having been made in all directions up to the stations. The purely Christian villages have nothing whatever to fear from comparison with those inhabited by Hindus, and if I had to pick out a model village of that part of the country it would not be one of those owned by the Parsis, from whom Sir John Malcolm expected so much, but one of those in the northern part of the island, such as Gorai, which are altogether in the hands of Christians. These, indeed, are quite as good as the purely Brahman villages on the coast of the South Konkan, such as Murud and Gulagar, though quite unlike those.

Perhaps the thing that should be first mentioned about the class is their preservation of caste. Every man can tell, and has generally no objection to tell, the caste to which his forefathers belonged,—Brahman, Parabhu, Kunbi, Bandhari, Koli, Mahar,—and it is quite common to hear them spoken of as Christian Kolis, Christian Kunbis, and so on. As a rule, the old caste rules prohibitory of intermarriage are kept up, but not strictly among the upper classes, some of whom intermarry with the Goanese. Altogether it may be said that caste distinctions, though they exist, have lost the strength they have among the Hindus, and are modified by considerations of wealth, position, etc. And though it is very curious to find Christians whose ancestors were converted, on an average, 200 or 250 years ago still preserving in name and form the institution of caste, still it may be doubted whether this does much practical harm. No doubt formerly, and when the people were in a less forward state than now, the power of caste was greater and more objectionable; and the Father Superior of the Jesuits' establishment at Bandora told me that when he first took charge of the parish the Christian Mahars were not admitted to the Church. But it is evident that when the bonds of caste are so far relaxed as to permit different castes eating together, and occasionally intermarrying, the institution has lost the chief part of its power for evil, and becomes not essentially different from, nor much more objectionable than the distinctions of wealth or social position which are in force in Europe.

The children are, of course, all baptized, and the priests keep regular registers of baptisms, marriages and burials. Confirmation also is obligatory on all, as in other Roman Catholic communities. Marriages are not contracted in childhood, but at what among English people is considered an early age,—eighteen or twenty for young men, and a little younger for girls. There is a good deal of feasting at the time of weddings, but an arrangement is sometimes made by which all the marriages in one village are celebrated at the same time, and thus expense saved. The children of those who are sufficiently well off generally get their education at St. Mary's, Byculla, or St. Xavier's College, Bombay. Those

of the poorer classes attend the ordinary village schools, and at the same time get their religious instruction from the priest. After finishing their education a certain number of the better classes enter the priesthood, but the greater part of them become clerks in offices and shops in Bombay, and to them the Bombay and Baroda Railway is the greatest blessing. The morning trains from Andheri and Bandora are crowded with this class of people on their way to their offices, and they return from Bombay in the same way in the evening. Many of them walk three or four miles from their homes to the station, and may be met as early as seven in the morning making their way across the fields, carrying their shoes and stockings in their hands.

Generally speaking, the patilships of the Christian villages belong to Christians. The lower classes follow all the occupations common to the corresponding classes of Hindus,—agriculture, toddy-drawing, distilling, fishing and daily labor. They do not, like the upper classes, dress in the European style, but in a jacket and short drawers of the colored cotton stuff called Tanna cloth; and their women, when they go to church or to pay visits of ceremony, in voluminous white sheet-like garments. They rear great quantities of poultry and pigs. They differ from the Goanese in never taking household service with Europeans, a fact on which they rather pride themselves. This should be remembered, because the majority of people on this side of India, who speak of Roman Catholic Christians as having all the common Hindu vices with the additional Christian one of drunkenness, generally judge from their Goanese butlers and cooks, with whom we are not now concerned.

Now as to the character for respectability and morality of these lower class Christians as compared with the heathens who surround them, this is a matter which cannot well be proved by statistics, and in which individual opinion cannot go for very much. That general opinion is unfavorable to them may perhaps be admitted, but only with the qualification that that general opinion is founded on ignorance. It is quite certain that respectable natives in Bombay and in the Tanna districts do not even pretend to think less of a man because he belongs to the Christian community of Salsette, nor is there that distinctive and out-caste look and manner among them that is unfortunately often seen among Protestant converts. On this matter of character I find that I can do no better than quote the words of the Abbé Dubois, who, it is well known, took a gloomy view of Christianity in India, and very freely exposed the weakness and failures of modern missions. After speaking of the general prejudice among Europeans against native Christians he went on to say,—  
“From long personal and attentive observation I am thoroughly  
“persuaded that, so far from this [their inferiority] being the case,



“if an impartial inquiry was made on the subject, in morality, probity and honesty the Christians would get the better over the other castes, and the balance would be greatly in their favor. I do not mean that a great proportion of rogues is not to be found amidst them, but it is proportionately less than among other classes of Hindus.” He then appeals to his published works to prove that he is not blind to the faults of the native Christians, nor prejudiced in their favor. He does not appear to have had any experience of the Christians of Salsette, but he is speaking of those in Southern India who were in similar circumstances—that is, in sufficient numbers to hold their own against the heathen; for there is no doubt that in places where there are but a few of them among a heathen population they do not show well. They are in such places naturally looked down on by the Hindus, and thus gradually acquire a want of respectability and self-respect which makes them no good representatives of their religion.

There is one point, however, which must be more particularly mentioned. It cannot be denied that these Salsette Christians drink very freely, and that among the lower classes drunkenness is very common. But it does not follow therefore that the usual comparison may safely be made between them and their Hindu fellow-villagers. The contrary is the fact. Over the greater part of the Tanna district, and especially in Salsette, all classes of the population drink, and all the lower classes to excess. Drunkenness is indeed here (and also in the northern talukas of the adjoining Colaba collectorate, where there are scarcely any Christians) most disgracefully common, and no caste—not even the highest—can be said to be exempt from it. It would require an exact statistical inquiry to make out what caste stands first in this bad eminence, but it is quite certain that no Hindu of the district can venture to look down on a Christian simply on account of his want of sobriety.

It may be here mentioned that in villages where there is a good proportion of Christians no objection is made by the Hindus of any caste to their using the common wells, nor in fact is there any caste difficulty at all. But where there are only a few Christians and they poor, they must either have their own wells or go with the outcastes. Here is seen one of the convenient principles of Hindu caste—to make objections only when they can be enforced without trouble. But in connection with this it should be explained that scarcely any high-caste Brahmans are found in Salsette or Bassein, and the inferiority in caste of the *Samvedi* and *Palsi* Brahmans is ascribed to their having been native to that part of the country, and to their having lost caste by their perpetual contact with Christians in the days of Portuguese supremacy.

I must here correct one common mistake which I have already referred to. The idea that these Christians ever have Hindu names is altogether wrong, though it is easy enough to see how the mistake has arisen. The infant of every class receives a Portuguese name at baptism, just as if he were a European Christian, and the father's Christian name is added between that and the surname, in the native fashion. But these names are in common use exceedingly corrupted, and as it is always by either putting a Marathi termination to the Portuguese name, or by changing it into something very near to a common Marathi name, the result is often perplexing. Thus if told that a man's name is *Manu Antu Sôj*, or *Siva Dinu Gôm*, a traveller ignorant of Portuguese and not knowing much of Marathi might easily assume that these were Hindu names,—the fact being that they stand for *Manoel Antonio de Souza* and *Simaõ Daniel Gomes*, and would be so called by an educated Christian, although the lower classes call them as the Marathas do. The commonest names are *Pedro*, *Francisco* (commonly called *Farsu*), *Manoel*, *Antonio*, *João*, *Miguel*. *Caetano* (*Cajetanus*), which is such a common Goanese name, I have never met with in Salsette.

We now come to the priests and the churches. The priests are generally from Salsette, Bombay, or Goa, educated and ordained in Goa, and here and there one is found who has been to Rome. The dress is a long black cassock (or coat like a cassock), and some of them wear the biretta. Their appearance is highly respectable, and, though I feel unwilling to say anything that may seem to be patronizing, I am satisfied that they are, as a body, not only thoroughly respectable in their lives, but also that they have an excellent influence over their flocks, and that no Protestant need feel in the least ashamed of acknowledging them as Christian ministers. They live almost invariably in houses adjoining or attached to the churches, and, where the villages are small, one priest often serves two or three churches.

The churches are generally large, substantial and lofty buildings, though certainly not of an imposing order of architecture. Some of those now in ruins had lofty arches, tall gable ends, transepts, and high-pitched and sometimes vaulted roofs; but these have given place to a style of building which, while quite as roomy and much less pretentious, is more suited to the capacities of native workmen, and at the same time perfectly distinct from any non-Christian place of worship. They are plain oblong tiled buildings, with the doorway at the west end, and a small chancel at the east, but no aisles; the larger ones have generally a low square tower at the south-east or south-west corner, and the smaller ones a bell turret. They are whitewashed outside, and the west end is often painted in colors. Inside they are gaudy with gilding, chandeliers, and common pictures of saints, etc. The

high altar is sometimes very elaborate. In a few of them there are old wooden pulpits or screens of good carving. The worshippers, of course, sit and kneel on the floor. Altogether they are clean and cheerful buildings, comparing very favorably with the Hindu temples or the mosques of this part of the country. They generally stand in large compounds, and invariably have in front of the west door a large Calvary cross whitewashed and adorned with the symbols of the Passion, and generally bearing also the date of the church and a short devotional motto. Votive crosses of the same sort but smaller, and made either of stone or wood, are very common in the villages and along the roads.

Those however who have read Mr. Warden's description of services performed to utterly ignorant congregations will say that all this external adornment goes for nothing. But fortunately Mr. Warden's account is not true of the present time, and even of his own time was evidently not all true. No one would easily believe that these black priests were in the habit of preaching in Latin; and if it were true the fact would have been a tolerably good answer to the charge made against them of being illiterate. The prayers are undoubtedly all in Latin, but there are prayer-books within the reach of all, both in Portuguese and Marathi, so that any one who can read can follow the prayers. The hymns, like the prayers, are in Latin, but of these also there are translations, and the sermons are in either Portuguese or Marathi.

As to the people generally there is no doubt that as a rule they attend the services of the church very well, and on the great festivals very few are absent. At Bandora it is common on these occasions to see whole families walking together to church,—father, mother and children,—and carrying their books with them, just as any good Protestants might in England. Many of the churches have been rebuilt or restored within the last few years, and that in such a way as to make one wonder where the money comes from. The fact is, however, that the community pay for the support of their churches and their priests sums which to most Protestants would seem to be excessive in proportion to their wealth, and besides the weekly offertory, which is invariably collected, the fees on weddings, funerals, etc., are very heavy.

As to the common reproach made against these and other Roman Catholic Christians, that they have not abandoned the worship of idols, but only transferred their allegiance from Hindu to Christian images, it may probably be acknowledged that the lower classes look on the representations of the Virgin and the Saints, as the lower classes in Europe do, with too much devotion or adoration. But the educated classes are no more open to this reproach than the educated classes in Europe. The idea as to the absolute worship of idols by the Christians seems to be derived not from their practice, but from the Hindu idea of

their practice: just as the idea that the Christians have Hindu as well as Christian names arises from the mispronunciation of their Christian names by the Hindus. The Hindus, of course, speak of the images of the Virgin, etc., just as they do of their own idols, and I myself have had a shrine of the Virgin pointed out to me by a Brahman, speaking in perfectly good faith, as being a goddess (*devi*) of the Feringis,—for this name is constantly applied to these people, but never to Europeans on this side of India, and the Portuguese dominions were in their palmy days called Feringistan. But in fact this accusation of idol-worship is one that is too freely made against Roman Catholics everywhere, and the more charitable may well rebuke it in Wordsworth's words:—

“Doomed as we are our native dust  
 To wet with many a bitter shower,  
 It ill befits us to disdain  
 The altar, to deride the fane,  
 Where simple sufferers bend, in trust,  
 To win a happier hour.”

Some of the Christian shrines have a great reputation both among Hindus and Parsis, and the church in Bandora commonly called Mount Mary enjoys a particular distinction in this respect. The great festival of this church in September, known as the Bandora Feast, is attended by numbers of Parsis and Hindus, and almost daily throughout the year small companies of Parsis, mostly women, come with offerings to this church. This spoiling of the Egyptians is certainly not a matter for congratulation to Christians who wish to see their own faith, in every branch of it, set up far above all others, but neither it nor the other weak points of the practice of the Roman Catholic churches in this country need make us forget that they are essentially Christian, and as such to be looked on by other Christian churches as brethren and allies against the great mass of heathendom.

The Christmas and Easter representations at Bandora and other places must be mentioned, chiefly because of the absurdly extravagant accounts of them that have appeared at different times in the Bombay newspapers, in which they have been described as like, and not much inferior to the Bavarian Passion-Plays. They are in fact very ordinary representations of the Last Supper, the crucifixion and so on, made almost entirely by means of wooden dummies, though the dresses and other accessories are very good. In the crucifixion the figure is taken down from the cross by some of the ecclesiastics, and the whole performance is carried on with solemnity, and regarded by the people quietly and perhaps with reverence, but no more can be made of it than this.



The above account will, it is hoped, be sufficient to show that these Christians are a community worthy of something more than the utter indifference with which they have hitherto been treated, and that they may even be quoted as one among a few examples which go to disprove the often expressed unsuitability of the Christian religion to the natives of India. They have, at all events for the last 150 years, had nothing to thank their rulers for but toleration. They have certainly no showy qualities, nor any great power, apparently, of rising to wealth or distinction. But to those who think that the power of keeping themselves in independence and respectability, and of preserving a distinct individuality, is the quality which we chiefly wish to see among communities of native Christians, the absence of these attributes of success will be no cause for regret. Those who think that an aptitude for making and spending money, and a facility for aping European habits, are the qualities to be most admired among natives, will no doubt continue to despise the Salsette Christians, and to exalt the equally small community of the Parsis as the finest result of our English government in this Presidency. And the honors showered upon Parsis, and the perpetual laudation of all the good qualities which they and their admirers say they have, ought certainly to satisfy them. Those who look for something deeper and better than lip-loyalty and an ostentatious affectation of superiority to other natives may wonder why no sort of honor has ever been bestowed on these native Christians. The latter have, however, one consolation—that they get on very well without any such honors; and they may have the satisfaction of knowing that a good many people in this Presidency will be glad to hear of a community which, besides being Christian, may be credited with the virtues of industry, independence and humility. But it would be better than any bestowals of honors if those who are attached to the Christian faith would show these people that the Christianity which is common to them and to us is a bond of union greater than any that we can have with those who are not Christians, and that the old contempt for Roman Catholic converts has disappeared.

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## ART. III.—SABBATH OBSERVANCE.

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 BY REV. G. ANDERSON, SEONI.
 

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“O day most calm, most bright,  
 The fruit of this, the next world’s bud,  
 Th’ indorsement of supreme delight,  
 Writ by a Friend, and with His blood;  
 The couch of time; care’s balm and bay;  
 The week were dark but for thy light:  
 Thy torch doth show the way.”—*Herbert.*

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THERE can be no difference of opinion among Christian men as to the inestimable value and absolute necessity of vital godliness in the Indian Church in order to its real prosperity, and to the evangelization of the inhabitants of India. It may increase in numbers, influence and wealth until it become the greatest power in the land; but what of that if it have not the approval of Christ, or if its members generally have only a name to live while they are dead, and the form of godliness while they are destitute of its power? It is not even enough that the members of a Church should be genuine Christians; the importance of holiness in heart and life, and of burning zeal for the salvation of sinners and for the glory of their heavenly Father, should be impressed on their minds. Selfishness in religion, as in everything else, is greatly to be condemned; and those are not in a healthy state of mind who are chiefly concerned about their own safety and happiness. We need to realize that we are not our own, but his who has redeemed us by his precious blood.

How is such a state of mind to be attained and preserved? In other words, how may we enjoy true soul-prosperity? In general it may be observed that if we would enjoy spiritual health we must diligently use the ordinances which God has appointed for the benefit of our souls. One of the most important of divine institutions for the fostering and nurture of piety is the Sabbath, to the value and benign influence of which Christians of all shades of opinion unite in testifying. Robertson of Brighton, whose views of Sabbath observance were certainly far from being over-rigid, says on this subject—“Who is he who needs not the day? He is the man so rich in love, so conformed to the mind of Christ, so elevated into the sublime repose of heaven, that he needs no carnal ordinance at all, nor the assistance of one day in seven to kindle spiritual feelings, seeing he is, as it were, all his life in heaven already.” Where shall we look for such a lofty character as this? On earth men of this stamp are nowhere to be found. If they were, they

would esteem the Sabbath rest and privileges more than others, and spend its sacred hours in spiritual exercises.

If the Sabbath were universally disregarded and profaned by work and recreation, what, in a religious point of view, would be the result? This is not a merely speculative question, to be answered by men according to their several prejudices. It has been sadly illustrated in the history of the Protestant churches on the continent of Europe. The result of wide-spread Sabbath profanation there has been evil and only evil, and that notwithstanding the fact that the Sabbath continued to be observed as a special day by all, and as a day of religious rest by the earnestly religious part of the community. More than twenty years ago a traveller thus wrote regarding Geneva :—

“ Geneva has fallen lower from her original doctrine and practice than ever Rome fell. Rome has still superstition; Geneva has not even that semblance of religion. In the head church of the original seat of Calvinism, in a city of 30,000 souls, at the only service of the Sabbath-day, there being no morning service, I sat down in a congregation of about two hundred females and twenty-three males, mostly elderly men of a former generation, with scarcely a youth, or boy, or working man among them. A meagre liturgy, or printed form of prayer; a sermon, which as far as religion was concerned might have figured the evening before at some geological society as an ‘ingenious essay’ on the Mosaic chronology; a couple of psalm-tunes on the organ, and a waltz to go out with, were the church services. A pleasure-tour in the steam-boats, which are regularly advertised for a Sunday promenade round the lake; a picnic dinner in the country, and overflowing congregations in the evening at the theatre, the equestrian circus, the concert saloons, ball-rooms, and coffee-houses, are all that distinguish Sunday from Monday.”

This sad state of affairs was brought about in connection with the departure of the Genevan Church from the pure doctrine taught and defended by Calvin and the other illustrious men who adorned it at the period of the Reformation; and the natural result of Sabbath desecration was to sink the people more deeply in infidelity and immorality. The deplorable state of continental churches in general in respect of doctrine and piety is too well known to need any account of it in this paper, and so flagrant is the Sabbath profanation that many avowed enemies of the Sabbath do not wish to see the same degree of it introduced into Britain.

If the Sabbath-day were utterly abolished, the religious services to which we are accustomed in the sanctuary given up, or only maintained on that as on other days of the week, and the toil and pleasure of the world carried on every day alike, the consequences would be appalling. A few favored individuals might observe every day as a Sabbath of religious rest, and some might snatch a brief space of time from their toils and recreations to engage in the worship of God, and to seek their own spiritual benefit; but the vast majority of the human race would become utterly immersed in the cares and enjoyments of the world, to

the entire neglect of their souls. If there be no fixed time for the discharge of a duty, it is almost certain to be overlooked and forgotten, at least by most men. Even earnest Christians would be greatly injured by the worldly influences brought to bear upon them from day to day if there were no spiritual influence regularly recurring, and continuing for a lengthened period, to counteract them. There is no truth more fully established than this, that "the cares of this world and the deceitfulness of riches choke the "word" and render it unfruitful. The Sabbath brings relief from these worldly cares and anxieties to all who observe it in a spiritual manner, and affords precious opportunities to the soul to soar heavenwards, and to engage in spiritual meditation and in acts of divine worship.

So palpable are the advantages to be derived from the due observance of the Sabbath, and which are not otherwise attainable, that it might almost be said that all earnest Christians of every sect and country with one voice declare in favor of it. There are indeed a few professed fearers of the Lord who think and act otherwise. Anxious to show that they realize the liberty which they fancy has been secured for them by Christ, they delight in casting off the trammels of the law, and profaning the Sabbath by work and worldly enjoyment. These are, however, comparatively so few that it is scarcely worth while taking them into consideration.

In India there are special reasons why Christians should be very jealous in regard to Sabbath observance. We are strongly tempted to treat it as any other day. We see traffic going on as usual, without let or hindrance, shops are open and bazars are held as on other days, and every kind of work is carried on without intermission. Too often is Government work attended to on that day, even when there is no plausible excuse for it, to the manifest dishonor of the Christian religion, and to the grief of the godly. When we see the multitudes around us profaning the Lord's day we are more or less affected by their conduct, and gradually we learn to think little or nothing about it. We are still more affected by what we see in and about our own dwellings, where we have to do with heathen servants. They cannot be expected to show a reverent regard for the Sabbath, and are with great difficulty restrained from going through the usual routine of household work. Some, probably many, have found it next to impossible to hinder their servants from doing unnecessary work on the Sabbath, and so they gradually yield until they become involved in the sin of open Sabbath desecration. In these circumstances we have great need to watch over ourselves and over those who are under our control, lest we lose the spirit of Sabbath observance, and so be guilty of sin before God, and of injuring our own souls.



Generally speaking, it would seem as if Anglo-Indian society were but slightly impressed with a sense of the sacredness of the Lord's day. It is no uncommon thing to see officers—even those who have some respect for religion—without any urgent reason, setting out on their journeys, travelling, or arriving at their destination on the Sabbath; and those are counted puritanical who would have any conscientious scruples about acting in this way. In like manner tradespeople are often kept at their ordinary avocations on the Lord's day, even when the plea of necessity or mercy could not be urged.

In such cases the excuse is sometimes made that the Sabbath is nothing to heathen servants and workpeople, and that they would not observe it aright even if they were released from work. This is a very unsatisfactory excuse. Admitting that they would not spiritually observe the Sabbath, the fact still remains that they would have the opportunity of resting from their work, which is one end of the Sabbath. The interests of servants, of whatever religion, and even of animals, were protected under the Old Testament dispensation; and it is unreasonable to suppose that the spirit of the New Testament is less beneficent. Moreover, when we without good reason cause work to be done on the Lord's day, we are guilty of using our influence for its desecration. If servants were Christian, instead of being heathen and Muhammadan, very few of those who now require unnecessary work on the Sabbath would be disposed to diminish the amount of it.

Our responsibility terminates with the discharge of our duty; and our neglect of duty will never be justified by the neglect of others to do what is required of them. If it be just to deprive servants of their Sabbath rest because they are not likely to observe it in a proper manner, on the same principle they might be deprived of their wages should we imagine that they are likely to misspend it. Servants have their rights both in regard to wages and to Sabbath rest, and we cannot without sin encroach on them. Household servants can rarely be wholly released from work; but Christian employers should study so to manage their affairs as to do with the least amount of Sabbath work possible.

The influence of Anglo-Indian society on the native Christian community is naturally very great. Europeans may do little in the way of raising native Christians as a body to the exercise of their virtues: but their example for evil will be readily followed. We understand that this is the case in many places with respect to Sabbath observance, and that it is by no means uncommon, in some places at least, for native Christians to go habitually, and without any special reason, to the bazar on the Lord's day to make their ordinary purchases; and otherwise many of them do not seem to realize that it is their duty to keep the day holy

throughout. Such is the prevalent sentiment on this subject among Europeans that nothing better could be expected.

Both within and without the Christian Church, in all parts of the world, there are many who, while they think that the weekly day of rest is of great importance for the welfare of mankind, are yet of opinion that the strict observance of it is unnecessary. They see no objection to men seeking their own pleasure, and, without very weighty reasons, engaging in their ordinary avocations. They advocate the opening of museums, picture-galleries, public gardens, etc., and the running of trains and the sailing of steamers, and are in favor of allowing shops to be kept open. In general, where the services of comparatively few minister to the gratification of the multitude, or to those of the multitude who choose to avail themselves of these services, they consider that a good reason exists for Sabbath labor.

Looking at this question merely in the light of expediency, it is easy to show that this course of proceeding is very impolitic. If the observance or non-observance of the Sabbath be of no consequence, then it matters not whether much or little work be done on it. Those just referred to are not, however, of this opinion. They wish the Sabbath to be preserved at least as a day of rest from labor, and some of them would wish it to be preserved as a day in which leisure may be found for spiritual exercises.

By objecting to the strict observance of the Sabbath they do much to deprive themselves and others of this precious privilege. In advocating undue liberty they advocate what tends to degrading bondage. Every scheme that is projected for recreation, amusement or labor on the Lord's day extends the area of Sabbath desecration; and the influence for evil of such schemes increases at an alarming ratio. When, for example, a museum is opened to gratify the curiosity of sight-seers, or for a somewhat higher end, the attendance of a number of persons is requisite to keep the crowd in order, and to attend otherwise on the spectators. Those who are themselves kept in this bondage on the Lord's day will seldom scruple to break the Sabbath for their own convenience, or to take advantage of the services of others which are available to the public on that day. The sight-seers on their part will do much to increase the traffic all around them. For their sakes shops must be kept open, omnibuses, cabs and trains must run, and the persons employed in these several ways will certainly exert an evil influence on those by whom they are surrounded. The evil consequences of Sabbath excursion trains and steamers are still more marked. Wherever they go, they carry many auxiliaries to the godless part of the community, encouraging them to indulge in vicious habits, and making it pecuniarily profitable for sordid publicans and other dealers to keep their shops open on the Lord's day.

Look, further, at the influence of such recreations as those above indicated on those for whose benefit they are provided. Admitting for a moment the propriety of spending a part of the Sabbath in the acquisition of scientific knowledge, it may be asked, What real advantage in a scientific point of view is gained by the opening of museums, gardens, etc., on that day? In some exceedingly rare cases real scientific knowledge may be acquired; but not one in ten thousand will gain any real benefit from a hurried glance at a museum in the midst of a bustling crowd. Moreover, this kind of occupation cannot fail to lead men to think lightly of the Sabbath, and will most certainly do much to harden the mind against spiritual influences. The next clamor would be for the opening of concerts, theatres, and other places of amusement in the evening, where they are not opened already. It is vain to urge that men are better employed in such places than they would be in public-houses, wasting their means and ruining their constitutions by intemperance; for it is never lawful to do evil that good may come, and no real moral benefit can be gained by the adoption of any scheme which tends to deaden the religious feelings. It is well known, too, that frequenters of theatres, etc., are not by any means remarkable for their temperance, so that the temperance argument for this kind of Sabbath profanation falls to the ground.

Those who recommend scientific study on the Lord's day seem to forget that there is a science the study of which is peculiarly suitable on that day—viz., theology. Its tendency, when rightly engaged in, is to elevate and purify the mind, and that in a far higher degree than any other branch of study. It is a study of the greatest practical value, both with respect to the present and to the future state of existence. The study of the physical sciences is good in its own place, and they have their own value; but in importance they are not to be compared with the knowledge of God, of his laws, and of his ways. If the physical sciences be studied on the Lord's day, they engross the time which should be devoted to the study of God's Word, and to the acts of his worship, and so are the means of inflicting serious personal injury on those whose time is so employed. Most men have the greater part of their week-days engrossed with worldly concerns; and if a considerable portion of the Sabbath be spent in the same way, what opportunity is left for giving solemn and serious attention to their eternal interests? If this time be taken from public ordinances, there is both personal and public injury experienced; if it be taken from family duties, the loss is inflicted both on the individual and on the family; and if it be taken from the more personal and secret duties and privileges of religion the soul cannot but languish and grow worldly. These evils are still more aggravated in the case

of those who wound their consciences by committing conscious sin in profaning the Sabbath.

If the working classes learn to spend their Sabbaths in seeking their own amusement and recreations, worldly employers will be, and actually are, encouraged to employ their workpeople on the Lord's day, for their own selfish ends, whenever they please. They will reasonably argue that, as there is evidently no sacredness about the day, there is no reason why they should run the risk of suffering any loss for the sake of saving their people Sabbath labor. Amusement and recreation on the Lord's day are ever accompanied by labor, and lead naturally to the regular employment of workpeople in their ordinary business.

It has been argued that comparatively few suffer in providing amusement for the many, and that if any one have conscientious scruples about working on the Sabbath he can resign his situation, and so remain free from this kind of work. If the multitude have an undoubted right to the services of the few on the Sabbath, the hardship to which the latter may be subjected for the benefit of the former ought to be borne without murmuring. But this is not the case. Many persons entered on their present work without making any such surrender of their Sabbath rights and privileges as would be implied in their being bound to obey the multitude on that day. Is it right—is it even wise—to attach such conditions to any situation as that any one whose conscience will not suffer him to profane the Sabbath must be precluded from accepting it? Most certainly it is not; and those who would expel a man from employment because he refuses to work on the Sabbath, whatever be their professions of liberality, are guilty of intolerance. Loud have been the complaints against religious tests; but, whatever might be said against some of them, irreligious tests are in every respect far worse.

Some may be of opinion that the above argument is not applicable to countries like India, where the greater part of the inhabitants are Hindus and Muhammadans. We reply that geographical considerations do not affect the question in hand; and the conduct of Christians in all religious matters ought to be substantially the same in all countries. The Indian Church is yet very small compared with the surrounding heathenism and unbelief; but we hope for, and labor to bring about, the time when this state of affairs shall be completely changed, and when Christianity shall be gloriously established upon the ruins of Hinduism and Muhammadanism. If we desire that the Indian Church of the future may enjoy the precious blessings of the Sabbath, be it ours now to impress upon its members the duty of observing it strictly, as the only way to preserve it for posterity.

If so-called liberal views on this subject should, unfortunately,



gain the ascendancy among the Christians of India, we can only expect the fruit to be similar to that borne by like opinions in other parts of the world, viz., the practical abolition, to a great extent at least, of the Sabbath, the serious decay of godliness, and the prevalence of false and soul-ruining doctrine.

Strong as is the argument from expediency in behalf of what is contemptuously called the Sabbatarian view of the subject, still more powerful arguments may be deduced from revelation in its favor. Every intelligent believer in the truth of the Bible must admit that the ancient Israelites were required to observe the Sabbath very much in the way that is now denounced as Sabbatarian and Puritanical. In proof of this it is enough to refer to the punishment of the man who gathered sticks on the Sabbath day, to the conduct of Nehemiah in regard to the *idolaters* who profaned the Sabbath by bringing their wares to be sold, to the judgments inflicted on the Jewish nation expressly for their transgression of the Sabbath law, and in particular to the 58th chapter of Isaiah. In that passage we read—

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.”

Some fancy that Old Testament commandments and exhortations to Sabbath observance are not obligatory on Christians, because Christ healed the sick on that day, and vindicated his disciples when they plucked and ate ears of corn on the Sabbath. Such actions are nowhere forbidden in the moral law. Christ did not rescind the Sabbath law, but delivered it from the erroneous interpretations of false teachers, who had turned a precious blessing into an intolerable burden. The Pharisaical ideas of Sabbath observance were as truly inconsistent with the design of its institution, and with the Mosaic law, as are those of modern liberalism. We only need to remember that Christ came into the world made under the law, as the fulfiller of all righteousness, to be assured that it was morally impossible for him to disregard the law.

Two passages are often quoted to show that the Sabbath law has been annulled—viz., Rom. xiv. 5 and Col. ii. 16, 17. The context of these passages, however, shows that the apostle did not mean to deny the obligation of the Sabbath law, but to oppose those who wished to bring Gentile Christians under the yoke of Jewish ceremonies. If it could be proved that the Sabbath was made not for man but for the Israelites, and that it was merely a figure of good things to come, there might be some reason for supposing that these passages indicate the

abolition of the Sabbath law. If they refer to the obligation of the Sabbath, they prove too much. In that case the observance of the Sabbath would be altogether a matter of indifference, and those who attend to their ordinary work on that day would be as suitably engaged as those who spend the day in religious exercises. Moreover, if the observance of the Sabbath be not divinely required, it is better that we should not observe it than that we should be guilty of will-worship, and so act up to our Christian liberty, refusing to become the servants of men.

The Sabbath was not intended exclusively, or even chiefly, for the Israelites. It is an ordinance for all time and for the whole human race. It was instituted in the earthly Paradise, when our first parents were still in their state of innocence. This fact of itself shows that it was not intended for any single branch of the human family, but for all mankind. Paley's conjecture that Gen. ii. 1-3 does not refer to primeval time is so exceedingly improbable that it is unnecessary to dwell upon it. At the best it is only a conjecture, and were it not for Paley's eminence few candid readers of the Bible would have thought it worthy of serious consideration.

It is indeed admitted that the Sabbath is not mentioned in the history of the antediluvians and patriarchs; but this is not greatly to be wondered at if we consider the extreme brevity of the narration. Moreover, the Sabbath is not mentioned in the history of the Judges, although we know that it was instituted before their day. Their history, too, is much more fully narrated. There are, however, many reasons for believing that the Sabbath was instituted long before the exodus of the Israelites—in other words, that it is a primeval ordinance. We have, for example, the sacredness of the number seven used from the earliest period, "the end of days," when Cain and Abel offered their sacrifices, the weeks observed by Noah and by Jacob, and the Israelites' observance of the Sabbath in the wilderness before the ten commandments were proclaimed from Mount Sinai. Again, traces of the primitive Sabbath are to be found in all parts of the world. The names of the days of the week in English bear testimony to the division of time into weeks of seven days before the Anglo-Saxons embraced Christianity, and there is a striking resemblance between their significations and those of the names of the days of the week in other languages. All this goes to show that before these races finally separated from each other the week consisted of seven days, and that they observed the worship of certain deities, such as the sun, moon, etc., on the same days of the week. Traces of the Sabbath are also to be found among the ancient Greeks and Romans, in China, and among the barbarous races of Africa. It is said that some African idolaters observe their Sabbath in a way which might well put

to shame many who bear the Christian name. We need not wonder that the same seventh day is not observed by all, nor that the true origin and mode of Sabbath observance has been forgotten. This is only what might be expected among people destitute of divine revelation. These facts bear strong corroborative testimony to the fact, declared in Gen. ii. 1-3, that the Sabbath had its origin in Paradise.

Another proof that the Sabbath was intended for mankind in general is the language of our Saviour regarding it,—“The sabbath was made for man.” Some enemies of the Sabbath reason from this very expression that man is entitled to profane the Sabbath as he pleases. The Sabbath was made for man not that he might abuse or profane it, but that he might observe it, and realize both temporal and spiritual benefit from its observance. If it was made for man that he might be at liberty to labor, or impose labor on others, or seek his own pleasure, then what is the difference between the Sabbath and the other days of the week? In that case how could it be said that the Sabbath was made at all? The true meaning of the passage is plainly this—that the Sabbath was appointed for man’s benefit, and not to be a day of penance and bondage, as the Pharisees imagined it to be.

Some take up the ground that we are not bound to observe the Sabbath, because we “are not under the law, but under grace.” They consider that this is a part of the liberty with which Christ makes his people free, and that because he obeyed the law for us we are no longer subject to it. There are two substantial objections to this view of the question. First, it proceeds on the assumption that the observance of the Sabbath is a hardship, a bondage, from which Christ came to deliver his people. This is an entire misconception of the nature of the Sabbath. The language of believers regarding it has ever been—“This is the day which the Lord hath made; we will rejoice and be glad in it.” Looking at it as a question of duty, the Christian does not seek deliverance from it, but is inclined to ask, “What shall I render to the Lord for all his benefits to me?” Those who have Christ’s spirit dwelling in them will say with him, “I delight to do thy will, O my God; yea, thy law is within my heart.” The observance of the Sabbath is not merely a duty; it is a precious privilege. Did Christ come to save us from the enjoyment of our privileges? The idea is absurd; and no one looking at the subject in this light could suppose that freedom from the observance of the Sabbath is a part of the liberty which Christ gives to his people.

The second objection to this theory is that it proceeds on the assumption that Christ saves his people from all obligation to obey the law, even as the rule of their life. This is antinomianism.

There is a sense, and an exceedingly important one, in which Christ saves his people from obedience to the law—viz., as the condition of life. This deliverance applies equally to the fourth and to all the other commandments, but it gives no one liberty to transgress any divine law. Those who say that we are not bound to conform our lives to the revealed will of God, because Christ endured the penalty of the law on our behalf, are guilty of turning the grace of God into lasciviousness. Was this the liberty that Christ came to give his people, that they might sin with impunity? Far from it: on the contrary, "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." No genuine Christian desires liberty to transgress God's law; but all who fear the Lord are ready to exclaim in the language of Paul, "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" So far are believers from being delivered from obligation to conform their lives to the law of God, that it may rather be urged that they are under higher obligation than ever to observe it, on the principle that "to whomsoever much is given, of him shall much be required."

We are now warranted to conclude that the Sabbath law is of universal obligation. The change of the day from the seventh to the first day of the week does not affect the substance of the law; it has only to do with a positive and incidental circumstance. The main design of the law remains intact—viz., that we ought to devote a part of our time to the service of God; and the very proportion, a seventh of our time, is unchanged. It is unnecessary at present to enter fully into the proof of the fact that the Sabbath was changed from the seventh to the first day of the week, as those who admit the obligation of the Sabbath in New Testament times admit that it was so changed. Suffice it to direct attention to the testimony contained in the New Testament to the effect that the first day of the week was observed by the early Christians as a day of sacred rest. Passing over Christ's repeated meetings with his disciples on the first day of the week, and the assembly of the faithful on the day of Pentecost, when the Holy Spirit was graciously poured out on them, we find that Paul exhorted the Corinthians (1 Cor. xvi. 2) to lay by in store on the first day of the week their alms for the poor saints at Jerusalem, and that he preached at Troas "upon the first day of the week, when the disciples came together to break bread." (Acts xx. 7.) In the apostolic ages, too, John speaks of the "Lord's day" (Rev. i. 10), which shows that one day of the week—plainly the first—was then known



by that name. It must have been so called for a special reason.

There was no need to repeat in the New Testament the commandment regarding the Sabbath; for the law had been plainly laid down in the Old Testament, and had never been abrogated. The past history of the Church, moreover, proves that there was no need to give any special injunction in regard to the change of the day. The fourth commandment has sufficed to show past generations their duty to observe one day in seven, the example of the apostles and early Christians indicated to them which day should be observed, and sweet experience has inclined Christians in all ages to spend it in the fear of the Lord. The profanation of the Sabbath, which is so sadly prevalent, is not, generally speaking, the result of conviction, but the result of ungodliness and lawlessness in the case of some, and in the case of others because they do not give evidence its due weight.

It has already been indicated that the Sabbath is a beneficent institution, designed to promote the welfare of the human race. If it can be shown that the Sabbath is indeed a precious privilege, it will follow that those who defend it and seek to hand it down unimpaired to posterity are the truest friends of the human race, while those who try to weaken the sense of its obligation and importance are really, however unintentionally, its foes.

Few persons will deny that there is a physical necessity for one day's rest in seven. The toiling myriads more than ever realize their need for curtailed hours of labor, and show their determination to obtain more leisure from their work than has hitherto been their lot. It cannot be denied that they sometimes make unreasonable demands; but every philanthropist must sympathize with their reasonable demands in this direction. The effects of Sabbath rest and of Sabbath labor have been repeatedly exemplified in the history of the world. It is well known that the French dared to change the period of rest from labor; but they were ultimately compelled to revert to the original seventh day. The late Professor Miller of Edinburgh, in his excellent little treatise, *Physiology and the Sabbath*, gives the following account of some godless men in California who found it necessary, for merely physical reasons, to abstain from their customary labors on the Sabbath. They

“Were the offscouring of the earth, with but one object—gold. To obtain that they were ready to adopt all means: they neither feared God nor regarded man. At first they worked, worked incessantly; Sabbath and Saturday knew no change. Still it was dig, dig. But very soon they were obliged to pause and ponder; they had begun to dig something else than gold,—they were digging graves; and no long time elapsed ere they were brought to the conviction that it was essential, on the score of mere life and strength, that one day out of the seven should be devoted to rest. And, having come to that

conclusion, they made a virtue of necessity. They searched out the Sabbath, of which they had lost all reckoning, and kept it, under a physiological compulsion. Godless, they had made up their minds to serve Mammon only; but the God whom they ignored asserted the universality of his law, and compelled them to cease at least from overt acts of their idolatry on that day of the seven which he had made peculiarly his own. Even they found that the well-being of their corporeal frame required on the Sabbath rest from *all* labor, and especially from the labors of the other six days. He is a fool, physiologically, who works all night. He is a greater fool still, physiologically, who works on the Sabbath."

Many other quotations might be given in proof of the assertion that the rest of the Sabbath is essential to the physical welfare of the human race. It will generally be found that those who do not rest on that day are not closely engaged during the other days of the week, or, at all events, have it in their power to rest during the course of the week. For example, the natives of India, who seek no Sabbath rest, literally gain nothing, but probably lose much, by their seven days' labor. It is comparatively difficult to find a Hindu or a Muhammadan so diligent in his business from day to day that he could not, by working a little harder each week-day, accomplish more work in six days than he now accomplishes in seven. The present system of working on from day to day without interruption, except on festival occasions, when a number of days are idly wasted, tends to produce a listless, sluggish spirit, which the many native holidays, occurring as they do at irregular and sometimes distant intervals of time, cannot dispel. The observance of the Sabbath, on the other hand, even if for merely secular ends, would indicate the approach of a brighter day for this benighted land.

Those who know anything of mental work will at once acknowledge that if the Sabbath rest is requisite for men whose labors are chiefly of a physical kind, much more do those stand in need of it whose work is chiefly intellectual. A constant strain on the mind has often brought ruin both on mind and body,—“Much study is a weariness to the flesh.” When the Sabbath morning dawns, it calls the weary, jaded mind to rest, and to lay aside the studies of the week. When this call is conscientiously obeyed, the mind is refreshed and invigorated, and able to return to its daily duty with renewed zest after the Sabbath is over.

The Sabbath is not, however, designed to be a day of intellectual idleness. That would be no true rest for the mind. On the Sabbath we have subjects of thought presented to our minds of every degree of difficulty, some of the most profitable of which are so simple that a child can easily master them. Others are so difficult and abstruse that no created mind can comprehend them. Surely there is abundant variety in the Word of God; no one need complain that he can find nothing to suit his mental

capacity or his necessities. We are brought by the Sabbath as it were into a complete change of scene ; and if we are impressed with a sense of its sacredness, the thoughts which perplexed us during the week will cause but little trouble on the Sabbath day.

Above all, the Sabbath is indispensable to the spiritual welfare of man. On the Lord's day we can banish all worldly thoughts, and find leisure to commune with God by reading his Word, meditation and prayer, and to wait on his public ordinances. If we were left without the opportunity of attending to these duties at length, our souls would speedily languish within us, we should quickly fall into spiritual decay. We do not mean to say that only on the Sabbath should religious ordinances be observed ; on the contrary, those who most strictly observe the Sabbath will generally be found most conscientious in attending to daily religious duty. The religion of the Sabbath is not designed to be a substitute for the religion of common life, but the ordinances of the Sabbath are designed to nourish the soul in genuine piety, which will show itself in all the actions of the life.

Family religion, moreover, cannot prosper without the due observance of the Sabbath. Even when parents take their children with them to public ordinances on the Lord's day, they have not fulfilled all their duty towards them. Children stand in need of regular and careful instruction in divine things, and that more fully than is possible in most families on the other days of the week. They need "line upon line and precept upon precept, here a little and there a little." Our modern improvers on divine ordinances do what they can to throw obstacles in the way of the religious instruction of the young. On the one hand, they, or at least many of them, are so very conscientious that they cannot tolerate the idea of religious instruction being communicated to the young in the national schools, lest public money be expended in the service of religion ; and on the other they hold out every temptation in their power to lead parents to neglect the instruction of their children on the Sabbath, by opening places of amusement and recreation and scientific instruction, and so making the Sabbath as fully occupied as any other day. Happily there are many who listen neither to the one seduction nor to the other—who think that national funds are better spent in teaching children the fear of the Lord than in punishing juvenile criminals, and who consider the Sabbath a day of spiritual delight, the holy of the Lord, and honorable. Were it otherwise—were the people generally opposed to the communication of religious instruction in the week-day school, and in favor of Sabbath labor and amusement—the evil effect on the young would be great beyond conception. The return of the weekly Sabbath, bringing with it, as it does, the cessation of all unnecessary worldly labor, and

recalling the memory of divine and heavenly things, tends to impress the minds of the young with the reality and importance of religion. If, however, we allow its sacred hours to be encroached on by frivolity, worldly conversation, or amusement, how can we expect them to believe that we are indeed in earnest when we engage in religious services? Work is generally much more favorable to the spirit of piety than are the amusements and recreations of the world; for there is a necessity and earnestness about the former which do not readily appear in the latter. Both are lawful and necessary in their own time and place; but it is more reasonable to hope that religion would prosper if our Sabbaths were devoted to useful labor than if they were spent in amusement and recreation. There is a more excellent way than either of these—viz., resting on the Sabbath “according to “the commandment.”

It would be superfluous, after what has been said, to dwell at length on the importance to the Church, to society, and to the nation of the due observance of the Sabbath. Whatever tends to the spiritual welfare of the individual and of the family must, as a natural result, tend to the advantage of the Church, to the purity and peace of society, and to the prosperity of the nation. Even the heathen Government of Japan has proclaimed the first day of the week as a day of rest from labor, which is a testimony from an unexpected quarter to the excellence and necessity of this divine ordinance. While many British officers in India, called by the name of Christ, are not ashamed to profane the Lord's day by public work, keeping their offices open, and requiring their subordinates, whether Christian or not, to work on the Lord's day, the Japanese—on grounds of utility, no doubt—require all public offices to be closed. Surely the heathen Japanese shall rise in judgment against them, and condemn them for trampling on what they know, or might easily know, to be a divinely instituted ordinance, if they would only examine its claims in a spirit of candor.

Are we then, some may say, to spend the Sabbath in gloom and melancholy? Is it peculiarly pleasing to God to see men sad and morose? The answer to those questions is most emphatically, *No*. Christians are sometimes called to weeping, lamentation and mourning; but the Sabbath day is to be observed as a day of spiritual rejoicing. We are not only to honor God on the Sabbath as our Creator, but to praise him as our Redeemer. We cannot come to God except through the divinely appointed Mediator, nor be accepted in his sight without atoning blood. Cain's rejected sacrifice should be a beacon to teach us the wickedness and folly of acting as he did. He came not as a sinner to God in Christ, bringing the victim's blood as the symbol of that blood by which atonement was to be made in the fullness of time. As it



was in his case, so shall it ever be with those who in self-righteous pride draw near to God merely as the God of nature. It is our privilege that we are called to worship the God of grace, in whom compassions flow, revealed in the face of Jesus Christ, and set before us in his Word.

The Sabbath is, moreover, a memorial of the finished work of redemption: for on the first day of the week the crucified Saviour arose triumphant from the grave. How unbecoming is it for those who confess that they are not their own, but bought with Christ's precious blood, to spend the day, or even a part of the day, divinely set apart to commemorate his resurrection, in worldly frivolity! This consideration of itself should suffice to deter every believer in Christ from profaning the day which is called by his name. Carnal joy and worldly labor are on that day altogether out of place.

There is, however, a deeper and more elevated joy in which we may lawfully indulge on the day of Sabbath rest. Spiritual joy is a very dull thing indeed in the opinion of those who know it not, because they cannot appreciate it. The joy of believers on earth is the same in kind, though not in degree, as that enjoyed by saints in heaven. If it now afford no satisfaction to us, we ought, instead of seeking happiness in carnal pleasures, to humble ourselves before God, to confess before him our depravity, and to beseech him to create in us a clean heart, and to renew a right spirit within us. The fault is neither in the day nor in the appropriate exercises, but in the dispositions of men.

Regarding the manner in which the Sabbath should be observed, we cannot do better than quote the language of the able—though much maligned, because little understood—Westminster Shorter Catechism:—"The Sabbath is to be sanctified by a holy "resting all that day, even from such worldly employments and "recreation as are lawful on other days; and spending the whole "time in the public and private exercises of God's worship, "except so much as is to be taken up in the works of necessity "and mercy." Melancholy people attempting to observe the Sabbath thus will make it a very melancholy day indeed; but cheerful Christians will, acting up to the spirit of this statement, experience the Sabbath to be

"Day of all the week the best,  
Emblem of eternal rest,"

and lead their children to think so too. Variety of religious exercises, and an interesting method of communicating religious instruction, will lead most well-trained children to feel that the Sabbath is by no means a gloomy day, but a day greatly to be desired. The memory of Sabbaths spent with pious parents, and of the lessons learned on them, has often been the means of leading sinners to repentance after they had wandered far from God.

The question is sometimes asked, "Is this or that a work of necessity?" The settlement of this point must generally be left to the individual conscience. For the most part it is not difficult to determine what is really necessary and what is not; but self-interest too often comes in to give a bias to the judgment. Hence we should judge more strictly regarding our own conduct than regarding the conduct of others. We ought not to judge of what is right by what we see in others, even if they be truly pious; but, avoiding what is wrong in their conduct, we should diligently inquire what is the will of God, and conform our lives in all things to its requirements. If we conscientiously do this as in the sight of God, and ask ourselves whether such actions or courses of conduct to which we are tempted on the Sabbath are really necessary to be done or not on that day, we shall be preserved from many transgressions of the law of God. Mercy is indeed to be preferred to sacrifice; but this principle does not apply to the letter-writing, and newspaper and other secular reading, as well as many other forms of Sabbath desecration which sadly prevail in professedly Christian families.

After what has been said above in regard to the duty of Sabbath observance in general, it will be unnecessary to dwell at length on the subject in its bearing on the Indian Church. If the Christians of India heartily adopt a true and wise policy on the Sabbath question now, the result cannot fail to be highly advantageous to the interests of piety throughout successive generations; but if, on the other hand, they corrupt or trample on God's ordinance, they can only expect the most pernicious consequences to follow. In keeping God's commandments there is great reward; but the experience of past ages shows most conclusively that all attempts to improve on them have been utterly futile.

In the present state of Christianity in India, great responsibility rests on missionaries. They have a powerful influence in moulding the opinions of native Christians, and are accordingly accountable for the manner in which they exercise it. Probably that influence is not so great as some think; and it is to be expected that, instead of increasing, it will gradually diminish, as the mind of the native Church grows more capable of independent investigation and research. There are dangers connected with this kind of progress; but the progress is real, and the dangers must be met. It is of the utmost importance that the faith of believers "should not stand in the wisdom of men, but "in the power of God." Only in this way can they be preserved from being tossed about by every wind of doctrine. Meanwhile, if the native Church is in any measure plastic, and inclined to receive as true whatever is taught by its spiritual teachers, that

is all the more reason why they should with all their might strive to mould it aright. If it be ready to receive any impression, it will be as easy to impress it for evil as for good; and there is no lack of those who will do their best to corrupt it.

It is incumbent on all who are appointed to teach in the Church to give due attention in their ordinary ministrations to the inculcation of the *duty* of Sabbath observance, as that is set before us in the Word of God. This is a part, and by no means an unimportant part, of the counsel of God, which they are commanded to declare. In doing so they have no right either to add to, or to diminish from, the divine rule. By doing the former they would make this precious ordinance an intolerable burden, and lead men to set it aside altogether; by doing the latter they would encourage a spirit of lawlessness, which is at once dishonoring to God and injurious to the best interests of men. Let the Sabbath be shown to be a divinely instituted ordinance, which all are bound to observe, and which all are bound to observe in the divinely appointed way.

This subject should be brought under the special notice of inquirers and converts. We do not say that it is the first point which should be set before inquirers; but there is a stage in the case of all who sincerely seek after God when they are disposed to say, "Lord, what wilt thou have me to do?" In such circumstances it is our duty to teach them to observe *all things* whatsoever Christ has commanded us. It is possible to teach men their duty on this as well as on any other point in such a way as to repel them; but it is easy to teach it so as to attract them. When wicked men turn from their wickedness to the service of Christ, their conduct in regard to the Sabbath almost invariably bears testimony to the change of heart which they have experienced. In the warmth of their first love they often lament over the shortness of the Sabbath, and grudge to lose any of it. Why should not those who turn from Hindu idolatry and Muhammadan superstition be similarly affected? Moreover, converts from the world lying in wickedness may claim the fulfilment of special promises made to them in connection with their Sabbath observance:—"The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." (Isa. lvi. 6, 7.)

It is no less important that the young of the Church should be trained, both by precept and example, to remember the Sabbath day to keep it holy. The proverb is true which says that

“as the twig is bent, so the tree inclines.” Christian parents are under solemn responsibility with respect to the training of their children. If they, either by precept or example or through neglect of discipline, teach or permit their children to profane the Sabbath, they are guilty of a direct breach of the Sabbath law. The pastors of the Church are, moreover, called to feed Christ’s lambs, and so to unite with parents in training “them up “in the nurture and admonition of the Lord.” All this is very necessary in Christian countries; how much more is it necessary in this land, where the young are surrounded on every side by evil influences, which tend to deaden their convictions, and to sink them into the depths of vice and ungodliness!

Adult Christians need from time to time to be reminded of the duty which rests on them to observe the Sabbath day. The Gospel ministry is often blamed by men, whose views of Scripture truth are vague and unsatisfactory, for preaching doctrine to the neglect of moral duty. Sometimes there is, no doubt, ground for this complaint, but the true ground of complaint often lies in this—that duty is assigned its true place, not as securing but as arising from privilege. Well, here is a moral duty which is too often neglected in the ministrations of the sanctuary, and that notwithstanding the fact that the due performance of it tends manifestly to the nurture of piety. Let the Sabbath law have its due place in the exhortations, and where necessary in the discipline, of the Church, and the result cannot fail to be beneficial.

The Sabbath should be set before men not only as a bounden duty, but also as a precious privilege. If the soul is more precious than the body,—if the blessedness of heaven is greatly to be preferred to all earthly joys,—if it be the happiness of man to be holy, then is the Sabbath an inestimably precious privilege. So long as men look on the observance of the Sabbath merely as a task which they have to perform, they will think it a weariness indeed; but if their minds once be opened to perceive its preciousness they will resist all attempts to overthrow it. Let, then, the truth be widely spread abroad in this benighted country that the Sabbath was made for man, that he might find rest from toil, and leisure to meditate at length on heavenly and divine things, and prepare for the rest that remains in heaven for the people of God.

In particular there is great need to teach men that the Sabbath is to be observed in a spiritual manner. For the most part the religious observances that we see in this country are merely bodily service. The mechanical observance of specified duties is considered by the generality of Hindus and Muhammadans to be worthy of the divine approbation and reward, and there is need to beware lest the same spirit pervade the Indian churches, to the perversion of the Gospel of Christ. The Sabbath ought



to be observed in a spirit of evangelical obedience, and with a sincere desire after spiritual benefit. Wherever the Sabbath is thus observed, it will be esteemed "a delight, the holy of the Lord, honorable."

In conclusion, let the Christians of India receive instruction from the experience of other nations, and in particular from the experience of the ancient Israelites. By a wise study of the history of the Church they might save themselves from the necessity of learning many painful lessons in the school of experience, both in regard to doctrine and practice, and there is no subject in regard to which ecclesiastical history speaks more emphatically than this of Sabbath observance. The fact that the punishment of death is not now inflicted on Sabbath-breakers is no proof of their innocence; for the same is true of blasphemers and adulterers, whose wickedness no one would vindicate. Besides, what has been said above shows that the Sabbath is substantially the same now that it ever was, and that the law on the subject remains unchanged. In these circumstances, the sin of profaning the Sabbath now is the same as it was in Old Testament times. That fearful judgments were sent on the nation of Israel for Sabbath desecration is beyond all dispute. So early as during their wanderings in the wilderness the Israelites profaned the Sabbath, and partly on this account were visited with devastating judgments, as we read in Ezek. xx. 13:—"The house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them."

The desolation of Jerusalem accomplished by the Chaldæans is also attributed, among other causes, to the profanation of the Sabbath, and before it had been destroyed God promised to preserve it if the people would sanctify his day:—"It shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath day to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever. . . . But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." (Jer. xvii. 24, 25, 27.) Every reader of the Bible knows how fearfully this threatening was fulfilled, and how the land of Israel was *made* to enjoy its Sabbaths during the

seventy years that it remained desolate. After the deliverance of Israel from the Babylonish captivity we find Nehemiah warning the nobles of Judah against the sin of Sabbath profanation in these words:—"What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath." (Neh. xiii. 17, 18.) These passages speak for themselves, and stand in need of no comment. If God dealt thus with his ancient people for the sin of desecrating the Sabbath, what can modern nations expect which are guilty of the same offence? God is the same in all ages, immaculate in holiness, and inflexible in justice. Even if no open and devastating judgment should be inflicted, this sin ever brings spiritual judgments on those who are guilty of it. Its natural tendency is to deaden and carnalize the heart, and to make the soul cleave to the dust. God grant that the warnings and exhortations of his Word may not be lost on the Indian Church, but that he may by his Holy Spirit teach its members to keep his Sabbath, and to reverence his sanctuary! Happy are those who can join heartily with Herbert in saying,—

"Thou art a day of mirth :  
And where the week days trail on ground,  
Thy flight is higher, as thy birth :  
O let me take thee at the bound,  
Leaping with thee from seven to seven,  
Till that we both, being tossed from earth,  
Fly hand in hand to heaven !"

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## ART. IV.—THE CHURCH AND THE BIBLE.

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 BY REV. E. S. SUMMERS, B.A., CALCUTTA.
 

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IN the number of the *Indian Evangelical Review* for July, 1876, there appeared an Article entitled *Rome's relation to the Bible*, by the Rev. K. S. Macdonald, of the Free Church Mission, Calcutta, who was also then the Secretary to the Calcutta Bible Society. The Article, since enlarged and published in the form of a pamphlet, has stirred up the wrath of the Roman Catholic priests of St. Xavier's, Calcutta, and elicited a reply from one of their number, the Rev. Augustine Multhaup. The worthy father's pamphlet, entitled *The Church and the Bible*, is not without merit; and if, as his name would seem to imply, he be a foreigner, the vigorous style of his English does credit to his industry, and to the corporation in which he has received his training. But, while we are able to say so much for the literary style of his production, it is a pity that he could not have tempered his wrath with a little moderation. Why, for instance, should he go so far as to say of a gentleman, whose only fault is the publication of a pamphlet telling the truth about the Jesuits, that (p. 51) the pamphlet is a tissue of false constructions, false imputations, and the most atrocious untruths and calumnies; that the man who has composed this infamous libel calls himself a minister of religion; that the author carries hypocrisy so far as to require his readers to believe that he acts as he does in obedience to the dictates of his conscience? And this, too, the worthy father does after having said (p. 2), "I must in common fairness give Mr. Macdonald "credit for acting under the impulse of his zeal." Is it not transgressing the limits that in these days, even in controversial writings, are commonly observed when he says (p. 64), "Mr. "Macdonald tells a most barefaced falsehood," while what Mr. Macdonald has said is based upon the authority of copies of the Index of prohibited books lying before him? Why should the reverend father have ventured such observations as these? Again, why should he talk of the Old Catholics (p. 61) as a vile and despicable sect, when he must know that they contain in their ranks several (notably Dr. Döllinger) of, till lately, the most respected and revered men in the Roman Catholic communion? Why should he tell us heretics that all heresies (p. 7) "make their "way by hypocrisy, by trickery, by falsehood, by calumny"?

It is evident that he has no hope of convincing Mr. Macdonald, or in fact of convincing any one out of his own communion. The pamphlet bears evident signs of fear as regards the result of Mr. Macdonald's pamphlet among Roman Catholics, and has

been prepared, it is tolerably clear, for distribution among those who will see the name upon the first page, and read with becoming humility without inquiring further. Else why should the following astounding statement appear? He quotes from Marshall's *Christian Missions*, a work, by the way, which is chiefly remarkable for three things,—a romantic description of Roman Catholic missions, an almost total ignorance of Protestant missions, and an unqualified contempt for the want of celibacy on the part of Protestant missionaries. From this curious work he quotes (p. 65) the following still more curious statement, that there are “a whole string of translations of the Bible into foreign tongues by Catholics, which the Bible Societies have filched and coolly published under their own names—always, we need hardly add, after these translations have undergone the usual process of garbling; for otherwise such versions would be worthless in the opinion of many Protestants.” Further he quotes from Marshall,—“In China and India we have seen, by their [the Protestants’] own admissions, how the Protestant translators, while attempting to imitate the Catholic versions, only succeeded in caricaturing them, through lack of mental and literary qualifications.”

Now, after making this most sweeping assertion,—after making a charge, too, which covers Protestant translators, or should cover them, with shame,—ought he not to have brought forward some proofs? Will the reverend father let us know who were these Protestants who in the second quotation made the confession of inferiority in mental power and training? Will he mention what are the translations that have been so stolen and garbled? where and when were they published? Has not he got, in the library of his own institution at St. Xavier's, original copies of these works? If he has, will he produce them, and let us see whether, by their similarity in style or not, they show that our translations have any connection with them.<sup>1</sup> If this pamphlet were written to produce any effect upon those outside the pale of Roman Catholicism, surely such an assertion as this, so gratuitous a perversion of facts, would never have been made. Why, we have among us still many of the men who made the translations, with the pandits who assisted them therein. It is clear that the only object of the writer is to throw dust in the eyes of those of his own communion who, he fears, may have been stirred by Mr. Macdonald's words.

Looking into the course of the author's argument, we find

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<sup>1</sup> A friend tells us he has on his table a Hindustani version of the New Testament printed in London in 1860,—one of the many prepared by Protestants quoted in Mr. Macdonald's list,—and another by Bishop Hartmann, published in Patna in 1864, which for the most part is a bare-faced copy of the former. The 1864 version is a Roman Catholic one.



him starting with a proof of the fact that "the Catholic Church "entertains, as she has always done, the profoundest veneration "and the warmest love for the Holy Volumes," though, in the second place, she does not believe "that he who would be "everlastingly saved must needs read them." Doubtless this is all true, and no Protestant would deny, at any rate, the second proposition, else would all who could not read be inevitably damned,—a doctrine which, to say the least, is absurd. But this is the view taken up neither by Mr. Macdonald nor, so far as we know, by any Protestant. What we do say is this,—faith in Jesus is the great requirement; and there, as we imagine, Roman Catholics are with us. If they are not, so much the worse for them. But where we do differ is as to the means. We say that ultimately the only source whereby we can arrive at a knowledge of Jesus and of his teaching is to be found in the Bible. Roman Catholics say there is also the oral teaching of Christ preserved by tradition, as well as that of the apostles. This is doubtless true; we have not, we well know, all the teaching of Christ; the early Christians must have had a good deal which was passed from generation to generation, until it was indistinguishably woven into the growing web of superstition which thinly veiled the resurrection with Christian symbols of the gorgeous Nature-worships of Greece and Rome. We would agree with any Roman Catholic that if we could disentangle any genuine teaching of Christ and his apostles from the general mass it would be worth our while and it would be our duty to do it; but the task is impossible. Deprived of means that might have been useful, if in God's providence it had seemed good that we should have them, we must have recourse to those means of whose purity and genuineness there can be no doubt. *Littera scripta manet*, and that only remains; and therefore it is to the Bible that Protestants go for all their knowledge of Christ and his salvation. They have no other; and, assured of the goodness of God towards them, what they have they know is enough. Roman Catholics, having the pure Word to resort to, neglect that, and choose the impure traditions of men; they receive for water that which has been passed through a thousand sponges, losing something of its purity with each passage. Pure be it when first absorbed, pure it could not continue.

He next (p. 11) tries to meet the argument—"If the Roman Catholic Church sets so high a value on the Scriptures, why "does she forbid her children to read them?"

In the first place he denies the fact, which is easy; in the second he tries to prove his denial, which is not so easy. "The "Fathers of the Church, whether Greek or Latin, are so earnest "in recommending the reading of the Scriptures to the faithful, "that any one who does not know the real bearing of their

“exhortations would conclude that they held it to be an obligatory duty.” This is so vague, so qualified,—after the true fashion of Roman Catholicism when it dare not say what it means,—that there is no knowing the real idea of the worthy father. Again, the employment loved best by monks was that of copying the Bible. Were these copies vernacular translations? were they intended to be sold or distributed to outsiders? Again, according to our author (p. 13), between the year of the invention of printing and before the first Protestant Bible appeared there were issued from the press 800 editions of the Bible, and 200 of these were vernacular translations; 16 editions of the German Bible had been issued before that of Luther appeared.

Now the art of printing was invented about 1440, and Luther's protest at Augsburg was made in 1530; consequently, such was the intense activity in Biblical publication of the Roman hierarchy that in less than a century they had issued 800 editions of the Bible, and 200 of these editions were translations,—an average of nearly nine editions and two new translations per year. Very raw productions these last must have been, especially as the Douay version, which is by no means a perfect one, cost very learned men the labors of forty years,—at least so says our author a little further on (p. 15). We might ask what became of these Bibles. Our Protestant editions can be traced, and their effects can be shown; will the reverend father give us a list of these Catholic ones, such as Mr. Macdonald has prepared at the end of his pamphlet of Protestant versions, or such as he will find of English Biblical versions at the end of the *Annals of the English Bible* by Christopher Anderson? Either these books never existed,—the most probable idea,—or, if they existed, they have been so neglected that they have long since been consumed by damp and vermin. Where are their traces?<sup>1</sup> He quotes Fénelon as a Roman Catholic prelate favorable to the distribution of the Bible among the laity. Is Mr. Multhaup so ignorant of the history of his own Church as not to know that, spite of his high and saintly character, Fénelon fell under the very severe censures of that Church on account of his heretical leanings? After establishing his argument that the Church does allow to the laity free permission to use the Scriptures, spite of the resolution of the council of

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<sup>1</sup> It occurs to us to note that no parallel to this vaunted ninety years of Bible production and distribution can be found in the subsequent history of the Church. How does the policy of that period comport with Papal Infallibility and the unchanging traditions of Rome? The process by which the author of these letters lays the necessity for this change at the door of Protestants is a curious piece of reasoning, worthy of the Order to which he belongs. Strangely enough, this ecclesiastical mother seems to have left to her heretical children the task of supplying her faithful ones, and all besides, with the uncorrupted seed of the Word. The highest work of the “Church” has been relegated to aliens.

Toulouse quoted by Mr. Macdonald (p. 2), which is only one of the clearest of many vetos, he proceeds to argue in such a way as may make anything of anything.

There are two kinds of prohibition, he says—the one absolute, the other relative. It is absolutely forbidden to steal; it is relatively forbidden to read the Bible. That is, under no circumstances may a man steal, but wherever there are Protestants, and consequently dangers arising from the reading of the Bible, there, for the sake of the salvation of those who are weak and liable to be led astray, the Bible is forbidden. He quotes various passages from the New Testament and from the Fathers to show that great injury has been done to people spiritually by their reading the Bible. Doubtless,—and so men have been choked while eating; should men never eat? They have fallen while walking; should they never walk? Teach them to understand; do not deprive them of life because they do not first understand how to avail themselves of its blessings.

But what is the use of trying to refute such stuff as this? The Roman Church, our worthy priest says, does allow the laity the use of the Bible. Where? It ought not, on his showing, to do so in England, but in England it does to those whom it dare not refuse. It ought to in Spain or in Italy, but there it does not, because it thinks it can safely refuse.

Is not this implied in the passage from Benedict XIV. with which our author closes Letter II.?—

“ ‘ In order, therefore, to bring our subject to a close : where no abuse with regard to the reading of the Holy Scriptures has crept in, let the Bishops say nothing, or only urge the observance of the 4th rule of the Index ; but as soon as they know of any abuse let it be thoroughly rooted out, if need be by a decree of Synod.’ (*De Synodo Diocesana, editio altera*, l. vi., c.10.)”

The practical comment of the Church of Rome is, Exterminate the Bible where you can; give a limited permission to read it if you cannot help yourself.

Now let us consider for a moment the results of the two missionary systems of Rome and Protestantism. If the reader wants a lively description of the rise of Protestant missions and is not at all particular about facts, we commend him to the perusal of the third letter of this pamphlet. There is a graceful play of imagination, a brilliancy of style, a copiousness of new ideas, such as was hardly to be expected from one condemned to tread the sombre and monotonous cloisters of a Jesuit college, and we can assure our readers that here they will not find themselves confronted by the stern and disagreeable reality of facts. Further on we find as vivid and characteristic a description of the success of Roman Catholic missions carried on without the help of translations of the Bible. Now when the author launches out in praise of Xavier and his wonderful exploits, there are few, we

imagine, who know anything of the genuine facts of his life who would not be inclined heartily to endorse all that can be said as to the personal character of that truly extraordinary man. But when we are told (p. 42) that he evangelized India and Japan, that he converted to the faith fifty-two principalities, planted the Cross on an area of 3,000 leagues, and baptized more than a million infidels with his own hand, we are inclined to ask, What has the Roman Church been doing since? Doubtless he did so, for we are assured of it, as the reverend father tells us (p. 43), upon evidence tested by the most rigorous criticism. All this may be true; but his successors since have been guilty, through three hundred years, of the most culpable negligence and incompetence. Except in the name of a church or a college here and there in India and Japan, we find little if any trace that Francis Xavier ever lived. Have not the Roman Catholics in Bengal practically acknowledged the failure of the means they employ? Have they not ceased to try to proselytize among the heathen? Are they not hanging on the skirts of our Baptist and other missions throughout Bengal, drawing to their own cave of Adullam all that are discontented or outcast from the Protestant communities? Turning to these very communities charged wholesale by our author with venality (p. 9) and laxity of morals (p. 29), what a contrast do they present to the results of three centuries of Roman Catholic effort! As regards other mission fields let it be a conflict of contending testimonies; in Bengal, the slashing charges of this priest notwithstanding, we challenge him to produce from among the native members of his communion any in point of intelligence, scholarship, and purity of life comparable with the scores, honored by every class of society native and European, who adorn our native Protestant churches. It is false to say that in Bengal—where of all English mission fields we have had least success, and that success accompanied with most discouragements—there has been failure. The evidence of success is before the eyes of every intelligent and unprejudiced observer. Where are or were the nations converted to Christianity without the aid of the Bible? If anywhere, we might expect to see them among the barbarians of Europe; and yet can those conversions, so often taking place at the sword's point, so often taking place for reasons of state policy, can they be called conversions at all? Doubtless there were pious hearts among these people; but in almost all these countries, one after the other, Roman Catholicism took the tinge of, and bequeathed to the future the superstitions of, the heathen worship it had displaced. In modern times how is the Roman Catholicism of the Chinese convert distinguished from the heathenism of those round about him? To this day our own missionaries are told that Christianity is not different from Hinduism, because their assailants erroneously



assign to us the crucifix, the pictures, the images, the sensuous worship of Roman Catholicism. Judged by our fruits, in India, in China, in Africa, in Madagascar, in Oceanica, we can stand the scrutiny, if not well, yet better, we believe, than Roman Catholicism. One word upon the profanation of the Holy Bible among the heathen, on which our reverend father insists so strongly. It is not we that profane it, but the Catholics. Only lately, in one of the villages south of Calcutta, a case of this kind has occurred. In the course of a public discussion with a Baptist missionary, the Roman Catholic priest admitted that the Bible was a good book, but could not be safely entrusted to children, any more than a knife could. Soon after, some of his people brought the Bible to him and said, "You say the Bible is a good book, but we are children, and it will injure us if we read it; you who are skilled teach us." The priest refused, and actually in his rage flung the book away into a corner of the church! This took place in the month of March, 1877.<sup>1</sup>

And while upon this subject we might say that Christ has never intimated that missionaries need expect to receive less insult than did their Master himself; that Christ while on earth was out-cast, insulted, and reviled; and after all it is a small thing and much to be expected that the Word of God should fare at the hand of man as did the Son of God. But in India Roman Catholics have always tried to present their religion in a taking light, from the days when in the south of India they tried to represent themselves as Brahmans from the West until now, and of them it might be said, recalling an echo from Burke, that they deprive Christianity of half its forbidding character by depriving it of all its vitality.

It is very clear from Mr. Multhaup's description of the success of Roman Catholic missions that he does not look in converts for that change in moral character and spiritual aspirations that Protestants do. He considers a nation evangelized if the leaders, for any reason, are willing to be baptized and bring along the common people with them; so that in a country evangelized by Roman Catholics there can be most perfect orthodoxy together with most perfect ignorance. He is right—the two generally go together.

To return to the pamphlet and its last chapter. Having enticed his readers so far, Mr. Multhaup in their presence pours all the vials of his wrath upon the unlucky Macdonald. He flatly denies (p. 64) that books which that gentleman had seen upon copies of the *Index Prohibitorum Librorum*, mentioning the dates of their publication, were on it at all. Of course those for whom he writes could never refer to the Index, and it

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<sup>1</sup> See p. 519 of the April Number of this *Review*.

certainly looks as though Father Multhaup had himself neglected to do so. He informs us (p. 65) that because a Greek *Septuagint* version was published at Rome and again at Paris, therefore Mr. Macdonald does not speak the truth when he says (p. 15), "The "Greek Testament" (as edited by the Church of Rome) "never "saw the light." He picks up an Arabic version printed at Rome in 1671 by his own Society, and informs us (p. 65) that here is a second version other than the Vulgate published at Rome, with an air of triumph that makes one think he has forgotten his 800 editions and 200 translations issued between 1440 and 1530. And with one grand finale he charges Mr. Macdonald with accustomed audacity and insincerity because, on the authority of Cardinal Wiseman, he had spoken of the scarcity of Roman Catholic commentaries.

Is it not rather silly on the part of the worthy father to turn aside from the course of his argument to try and cast filth upon the memories of Luther and Calvin, and upon the modern reformers of the Church of Rome, because they thought fit to break vows that could have no validity in the eyes of God or man? Could he have been consciously addressing any but an ignorant audience, easily moved by their passions, when he turns aside at such length to denounce the concubinage of Luther and the susceptibility of Reformers to "amazons"—a word which, I suppose, stands in the St. Xavier's vocabulary for "woman," and is adapted to instil into the minds of youthful students a dread of the other sex, so that they may the more easily be driven into the arms and charms of celibacy?

There is a Christianity working in the hearts of the people of India—and we would that Mr. Multhaup and his associates could see it—teaching them the nature of sin, and producing its effects in altered lives and nobler aspirations. But that Christianity has not been taught by men pledged to irrevocable vows and subject to the emasculating spiritual influence of Jesuit teaching, or by women condemned to the veil, but it has been taught by men and women through whose lives in childhood has blown the free breath of a society which recognizes that individual responsibility can be shifted upon no other person and upon no Church; who, at an age when they could understand what they were doing, gave themselves to a vocation to which they believed themselves called of God, and who try to fulfil their duties,—not by seeking out mortifications and penances invented and enjoined by human pride, but by humbly trying to walk the path appointed them by God, whether upon that way storms frown or sunshine smiles. Men after the model of a Patteson, living a celibate life, not because he could not help himself, but because it seemed God-appointed; of a Moffat, but for a living wife standing out alone far amidst the rolling

seas of heathenism; of a Carey, led by the impetus of an overpowering inspiration through many a difficulty to be the first to plant the true banner of the Cross on the plains of Bengal; and all these were men trained not on silly wives' tales, or on self-righteous mortifications, but on the Bible; men who through its teaching learned to know what a pure and holy life really was, and to long for its realization in themselves; and who, finally, supported by its daily inspiration through every trouble and temptation, went forward to tell the good tidings to other men, and, as far as in them lay, to do their part in the great work of hastening the coming of the Lord.

[*Note.*—We need make no apology for reprinting here the table, referred to in the text of the above article, which Mr. Macdonald appended to his paper on *Rome's Relation to the Bible* in its enlarged form. It shows the comparative efforts of the Protestant and Romish missions relative to the spread of the Bible in India. It is a most instructive and suggestive comparison. We may add that copies of Mr. Macdonald's paper with this table can be obtained at the Dépôt of the Calcutta Bible Society.—*Ed. I. E. R.*]

A HISTORICAL TABLE OF TRANSLATIONS OF THE SCRIPTURES BY  
PROTESTANTS FOR THE USE OF THE INHABITANTS OF INDIA,  
ALMOST ALL BY THE AID OF THE BRITISH AND FOREIGN  
BIBLE SOCIETY AND ITS INDIAN AUXILIARIES.

	Versions.	What printed.	Where circulated, or for whom designed.
1	<i>Belochi</i> .....	Three Gospels .....	Belochistan, south of the Indus, and on the Arabian Sea.
2	<i>Sanskrit</i> (Vates and Wenger). ,, ditto ...	The entire Bible (Devanagari). Genesis, Psalms, Proverbs, Luke & Acts (Bengali).	The sacred and learned language of the Brahmans throughout India.
3	<i>Hindustani</i> or <i>Urdu</i> (W. Hunter, Esq.) 1803. ,, (Dr. Carey) 1810.. ,, (H. Martyn and M. Fitrat) 1812. ,, ditto 1829. ,, ditto ... ,, (Benares Committee) four Editions 1845. ,, (London Missionaries). ,, (Schurmann) two Editions 1843. ,, ditto ... ,, (Calcutta Baptists) 1844.	The Four Gospels. The New Testament. Ditto. Genesis to 2nd Kings Psalms and Proverbs New Testament (Roman). Ditto (Roman). Old Testament (Roman). Ditto (Arabic). New Testament (Arabic).	For the Muhammadans of India and others, the language being generally understood in all the larger towns.

*Note.*—For a full account of the Hindustani versions see the 24th Report of the North India Bible Society.

	Versions.	What printed.	Where circulated, or for whom designed.	
	<i>Hind.</i> (Schurmann) 1858.	New Testament (Arabic), Ditto	<i>Note.</i> —For a full account of the Hindustani versions see the 24th Report of the North India Bible Society.	
	„ (Hoernle's Revision).			
	„ (Dr. Mather) 1860.	Entire Bible with references.		
	„ ditto two Editions 1868.	Ditto (Arabic and Roman).		
	„ (Dr. Owen) ..... „ (Smith).....	Psalms (Roman). Ditto (inserted in Com. Prayer Book).		
4	<i>Musalman Bengali</i> (Hill) 1856-58.	Ditto (Arabic). Genesis, Isaiah, Matthew, Mark, John, Acts and Psalms.	For the Musalmans of Lower Bengal.	
	„ (Paterson and Hill) 1854.	Luke	<i>Note.</i> —For an account of the Bengali versions see Appendix to the 63rd Report of the Calcutta Bible Society.	
	„ (Payne) 1876 .....	Luke		
	„ (Ellis) 1876 .....	Matthew		
5	<i>Bengali</i> (Yates & Wenger) five Editions ... S	The entire Bible. 1826-74.		Hindus and Native Christians of Lower Bengal.
	„ (Carey) 1809 ... S	Ditto in 5 vols.		
	„ (The Roman type Ed.)	New Testament.		
	„ (Ellerton) 1817-20.	Ditto.		
	„ (Krishnagar) 1852.	John & Galatians.		
	„ (Bannerji) .....	Psalms.		
	„ (Bomwetch) 1867..	Matthew & Romans.		
	„ (Morton) 1843.....	Proverbs.		
	„ (Hoerberlin) 1848...	Matthew.		
	„ (Sub-Committee) 1832.	Genesis.		
6	<i>Garó</i> (Keith, Baptist) ...	The Four Gospels.	Aborigines of N. E. Bengal.	
7	<i>(Santali</i> (Church Mission) 1868-76.	Matthew, Mark, Luke & Psalms (Roman).	Aborigines of S. W. Bengal.	
	„ (Dr. Philips, Baptist) 1855-66.	Four Gospels, Proverbs, &c. (Bengali)		
8	<i>Mondari</i> (C. A. Nottrott)	Mark. 1876.	The Koles of Chota Nagpur.	
9	<i>Lepcha</i> (Start) 1845... }	Genesis, part of Exodus, Matt., and John.	The neighborhood of Darjiling.	
10	<i>Maghudha</i> 1826 .....	Matthew.	Province of S. Behar, now part of the province of Bengal.	



Versions.	What printed.	When circulated, or for whom designed.
11 <i>Uriya</i> (Dr. Carey) 1817.	The entire Bible, 4 vols.	Province of Orissa, the greater part attached to Bengal.
,, (Dr. Sutton) 1840.	New Testament.	
,, ditto 1844.	Old Test., 3 vols.	
,, (Stubbins) 1858.	Matthew to Rom. viii.	Note.—Old Test., Bible Society; New Test., Baptist.
,, ditto 1858.	Psalms (Sanskrit and Uriya).	
,, (Buckley) 1862.	New Testament.	
,, ditto 1872.	Old Test. (1 vol.)	
12 <i>Hindi</i> (Bowley) 1819-36.	The entire Bible.	
Ditto, both in the Nagari and Kaithi characters 1811-18 ..... S	Ditto.	
,, (Various versions).		
Dialects of the Hindi.		A district between the province of Bundelkand and the source of the Narbada River.
13 <i>Bughelkandi</i> 1821 ..... S	New Testament.	
14 <i>Brig or Brij-bhasa</i> 1827. S	New Testament.....	Province of Agra.
15 <i>Kanoj or Kanyacubja</i> 1822. S	Ditto .....	In the Doab of the Ganges and Jumna.
16 <i>Kousulu or Koshala</i> ... S	Matthew .....	Western part of Oudh.
Central Indian Dialects.		A province W. of Bundelkand.
17 <i>Harroti.</i> 1822 ..... S	New Testament.	
18 <i>Ujein or Oujjuyuni</i> 1826 S	Ditto	
19 <i>Udyapura</i> ..... S	Matthew.	Province of Mewar, or Udaypur.
20 <i>Marwar</i> ..... S	New Testament.	Province of Jaipur, or Marwar, north of Marwar.
,, (Bombay Auxil.)...	Luke.	Rajputana generally.
21 <i>Jayapura</i> ..... S	Matthew.	Province of Jaipur, E. of Marwar, and W. of Agra.
22 <i>Bikanira</i> 1820..... S	New Testament.	Province of Bikanir, north of Marwar.
23 <i>Buttancer, or Virat</i> 1826 S	Ditto.	Prov. of Battanir, W. of Delhi.
24 <i>Sindhi</i> (other Books translated) S. &c.	Four Gospels & Act <sup>s</sup>	Prov. of Sindh, E. of the Indus.
25 <i>Sindhi-Gurumukhi</i> .....	Gospels preparing.	
26 <i>Multan, or Wuch, or Ooch</i> S (Carey) 1819.	New Testament.	N. of Sindh, between the Indus, Chenab and Gharra Rivers.

	Versions.	What printed.	Where circulated, or for whom designed.
27	<i>Panjabi</i> or <i>Sikh</i> 1815-26 S	The entire Bible.	Province of Lahore.
	<i>Ditto</i> 1840 .....	{ Genesis, Exodus, Psalms, Jonah, Daniel, & New Testament.	
28	<i>Dogura</i> , or <i>Jambu</i> (Mountain Panjabi) 1826.	{ New Testament.	Mountainous or northern districts of Lahore.
29	<i>Gondi</i> (Rev. J. Dawson) 1872.	Matthew & Mark ...	
30	<i>Kashmirian</i> 1820-32... S Gorkha Dialects.	{ Pent., Hist. Books & New Test.	{ Kashmere, N. of Lahore.
31	<i>Nepalese</i> , <i>Khaspura</i> , or <i>Parbatti</i> 1821 .....	{ New Testament.	Kingdom of Nepal, about Katmandu.
	<i>Ditto</i> (Rev. W. Start) 1850-52.	Luke and Acts.	
32	<i>Palpa</i> 1827..... S	New Testament.	Small States N. of Oudh below the Himalayas. Prov. of Kamaon, W. of Palpa.
33	<i>Kamaon</i> ..... S	Ditto.	
34	<i>Garhwat</i> or <i>Shrinagar</i> S	Ditto. 1827.	Province of Garhwat, west of Kamaon.
MADRAS PRESIDENCY.			
35	<i>Telinga</i> , or <i>Teluga</i> 1819-40. ,, (Vizagapatam versions).	Pent. & New Test.	Northern Sarkars, Cuddapah, Nellore, and greater part of Haidarabad, or Telingana.
	,, revised version ...	The entire Bible ..	
36	<i>Karnata</i> , or <i>Canarese</i> (Carey) S. ,, (Bellari version).. ,, (Various versions)	Genesis ..... New Testament 1817.	Throughout the Mysore, also in the province of Canara, and as far north as the Kistna River.
	,, (Various versions)	The entire Bible. New Testament.	
37	<i>Tamil</i> (Dutch), 1688-1780. ,, (Danish), 1715-26. ,, (4 or 5 revised versions).	The entire Bible... Ditto ...	The Carnatic, and N. part of Ceylon.
	,, (4 or 5 revised versions).	{ Genesis and New Testament.	
38	<i>Dakhani</i> (Madrasi Hindustani).		For Muhammadans in the Madras Presidency.
39	<i>Malayalim</i> (Various versions).	The entire Bible ...	Travancore, Malabar.
40	<i>Tulu</i> (by Basle Bible Society).	New Test. and part of Old Testament..	Canara, westward of the Mysore.
BOMBAY PRESIDENCY.			
41	<i>Konkana</i> 1818-21.....S	Pent. and New Test.	The Konkan, chiefly the S. part, among the common people.

	Versions.	What printed.	Where circulated, or for whom designed.
42	<i>Marathi</i> 1805-19 .....S ,, (Bombay versions). ,, in the <i>Modi</i> character.	The entire Bible. } Ditto ... } Gospels and Acts.	The Konkan, and throughout the Maratha territory.
43	<i>Gujarati</i> 1820 .....S ,, (Surat versions) 1821-23.	New Testament... } The entire Bible. }	Surat, and province of Gujarat.
44	<i>Parsi-Gujarati</i> .....	New Testament.....	For the Parsis in the Bombay Presidency.
	<i>Marathi, Gujarati, English, and Sanskrit</i> (Polyglot) 1852.	Matthew .....	Prov. of Cutch, between the Gulf of Cutch and the Indus.
45	<i>Cutchi, Cutchi or Kachi</i> .	Ditto 1835 ... }	
CEYLON.			
46	<i>Pali</i> (in Burmese characters).	New Testament...	Sacred and learned language of Ceylon and Indo-Chinese nations.
47	<i>Singhalese</i> (Dutch) 1739-83. ,, (Tolfrey) 1815-23. ,, Revised Editions.	Ditto ... } The entire Bible. } Ditto ... }	
48	<i>Indo-Portuguese</i> .....	{ Pent., Psalms and New Testament.	For Portuguese settlers and their descendants in Ceylon and various parts of the Indian Seas.
INDO-CHINESE.			
49	<i>Assamese</i> (Carey) 1819-32 .....S	The entire Bible.....	Assam, N. E. of Bengal.
50	,, (American Baptist) <i>Munipura</i> 1827 .....S	New Test., &c. ... }	Munipur, or south of Assam.
51	<i>Tibetan</i> (other parts translated).	Parts of New Testament.	
52	<i>Khassi</i> 1827 .....S ,, (Welsh Presbyterian).	New Testament... } Gospels and Acts. }	Khassia Hills, E. of Garo Hills.
53	<i>Burmese</i> ..... ,, (by Dr. Judson for American Bible Society).	Genesis and Exodus. } The entire Bible. }	Burmese Empire and Arracan.
54	<i>Peguese</i> .....	New Testament.....	Part of Burmese Empire.
55	<i>Bghai-Karen</i> .....	{ Genesis and xx. ch. of Exodus, Psalms, James and John's Epistles.	For the Bghai-Karens in Burma.
56	<i>Sgau-Karen</i> .....	The entire Bible. }	For the Sgau-Karens in Burmah.

	Versions.	What printed..	Where circulated, or for whom designed.
57	<i>Pwo-Karen</i> .....	{ N. T., Psalms, } { Isaiah, Daniel } { and Jonah. }	For the Pwo-Karens in Burma.
58	<i>Siamese, or Thay</i> (New Test. translated).		Luke and John.....
CHINA, PERSIA, &c.			
59	<i>Chinese</i> (Marshman's) 1811-22.	The entire Bible...	{ China Proper, and numerous Chinese in the Indian Archipelago. } For the Muhammadans, Parsis and Persians.
60	<i>Persic</i> (Henry Martyn) 1810-15.	New Testament.....	
	„ (Archdeacon Robinson).	Old Testament.....	{ } } Persia Proper.
	„ (Dr. Glen) 1828-46.	Ditto ... }	
	„ (Mirza Ibrahim) 1833.	Isaiah .....	
	„ (Mirza Jaffier)...	Genesis .....	
	„ (Baptist) 1851 ...	New Testament ... }	
	„ (Rev. R. Bruce)..	Mark, Luke, Acts ... }	
	<i>Judæo-Persic</i> (Persic in Hebrew characters) Bom. B. S.	Four Gospels .....	For Jews in Persia.
61	<i>Pashtu or Affghan</i> .....	Hist. Books and N. T.	Affghanistan.
	„ (Rev. I. Loewenthal).	New Testament.....	Ditto.
62	<i>Judæo-Arabic</i> (Bombay B. S.)	{ Matthew, John, } { Acts and Hebrews }	For Jews in Bombay, Yemen, Egypt, &c.
63	<i>Syriac</i> .....	The entire Bible...	{ } { } { } For the Syrian Church in Travancore, and parts of Syria.

The above does not profess to be exhaustive. There must have been many translations of which the writer has not heard. But it is enough to indicate the value which Protestants put upon the Bible, and their anxiety to make it accessible to the people of this country in their many different languages and dialects; and it contrasts favorably with the published labors of Roman Catholics in the same field for three centuries and a half. These latter are :—

1	<i>Hindustani</i> .....	New Testament.....	Roman Catholics of N. India (Allahabad).
	(Hartmann, 1864).		
2	<i>Tamil</i> (1857) .....	Four Gospels and Acts.	Roman Catholics of S. India (Pondicherry).

*Note.*—The letter S denotes versions by the Serampore missionaries aided by grants from the B. and F. Bible Society. The dates refer to the first editions.

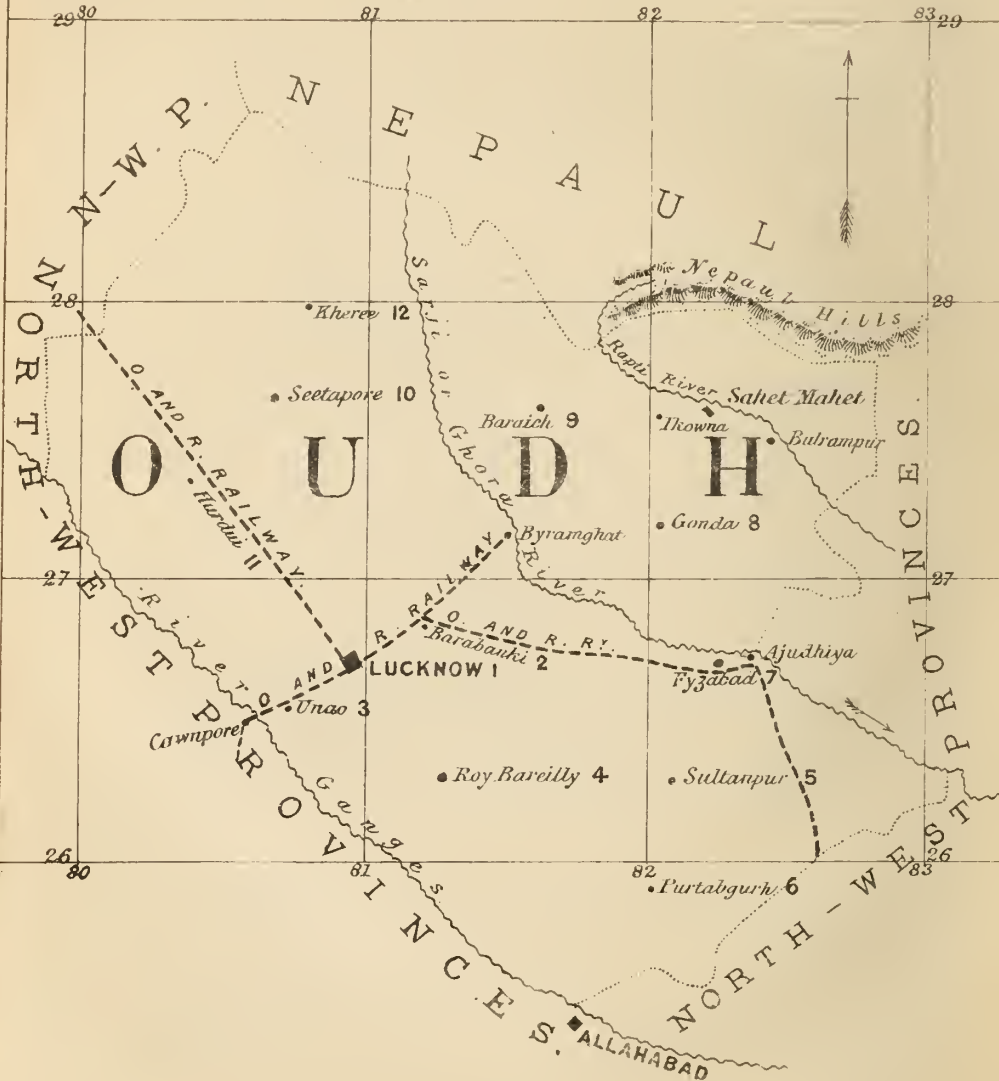




MAP OF OUDH,  
 SHOWING RELATIVE SITUATIONS  
 OF  
 SAHET MAHET AND AJUDHIYA  
 AND  
 DISTRICT CAPITALS (1-12)

B. H. B.

SCALE 48 MILES = 1" INCH



ART. V.—SAHET MAHET, THE METROPOLIS  
OF BUDDHISM.

BY REV. B. H. BADLEY, GONDA.

TO Major-General Cunningham, Archæological Surveyor to the Government of India, belongs the honor of having discovered the famous city of Sravasti, one of the most celebrated places in the annals of Buddhism: and as he is thus far the only antiquarian who has visited this ancient capital (at least the only one who has published a report of his investigations) one cannot write of the place without quoting largely from the interesting volumes which bear his name.<sup>1</sup> As results have shown, Government did wisely in assigning to General Cunningham the difficult task of visiting and exploring the various ancient capitals and sacred cities of North India, and had he succeeded in establishing the identity of but one such place of archæological and historical importance, instead of a number, the expenditure incurred would have been more than compensated for. To bring to the public view a forgotten city which promises to yield as much of archæological treasure as Sahet Mahet does, and to direct thither the feet of those for whom the ancient creeds, temples and monasteries of India possess a lasting interest, is a work of no trifling importance.

Sahet Mahet<sup>2</sup> (the modern name of Sravasti) is situated in an out-of-the-way corner of Oudh, a hundred miles to the east of Lucknow and about thirty miles north of Gonda. The ruins lie partly in the Gonda and partly in the Bharaiich district, not many miles from the Nepal boundary. In the immediate vicinity are no large cities: at the distance of twelve miles lies Balrampur, a city of 12,000 inhabitants, the country seat of the Maharaja of Balrampur; five miles to the west is Akauna, a smaller city belonging to the estates of the Maharaja of Kapurthala. The country about is open, level and low, abounding in swamps and marshes. The ruins form an almost semicircular crescent with its diameter of one mile and a third in length curved inwards and facing the north-east, along the old bank of the Rapti river. The western front, which runs due

<sup>1</sup> *Archæological Report to the Government of India*, Vols. I.-IV. By Maj.-Gen. Alexander Cunningham, C.S.I.

*The Ancient Geography of India*. By Maj.-Gen. Alexander Cunningham. London: Trübner and Co., 1871.

<sup>2</sup> The city mentioned in Ptolemy's *Geography* as Sapolis is probably Sahet Mahet. The river mentioned in the context as the Sarabus is the Sarju (or Ghogra).

north and south for three-fourths of a mile, is the only straight portion of the enclosure. The ramparts vary considerably in height, those to the west being from thirty-five to forty feet in height, while those on the south and east are not more than twenty-five or thirty feet. The highest point is the great north-west bastion, which is fifty feet above the fields. The north-east face or shorter curve of the crescent was defended by the Rapti, which still flows down its old bed during the annual floods. The land ramparts on the longer curve of the crescent must once have been defended by a ditch, the remains of which yet exist as a swamp nearly half a mile in length, at the south-west corner. Everywhere the ramparts are covered with fragments of brick, of the large size peculiar to very ancient cities, many of them marked with a border of acanthus leaves. The presence of the bricks is quite sufficient to show that the earthen ramparts must once have been crowned by brick parapets and battlements. The whole circuit of the old earthen ramparts according to General Cunningham's survey is 17,300 feet, or upwards of three and one-fourth miles.

General Cunningham visited Sahet Mahet in February, 1863, and spent a week or so in making excavations and in surveying the widely scattered ruins. The results of his visit are given at length in the *Archæological Report* and the *Ancient Geography*, from which volumes the following *résumé* is taken.

Partly owing to the contradictory statements of the Chinese travelers who in the fourth and seventh centuries made their famous pilgrimages to the various Buddhist shrines of North India, and partly owing to the want of a good map of the province of Oudh, the position of Sravasti was long unknown. The journal of Hwen Tshang and the Buddhist books of Ceylon both speak of Sravasti as lying to the *north* of Ayodhya,—that is, in the district of Gonda or Uttara Kosala, which is confirmed by the statements of no less than four of the Brahmanical Puranas; on the other hand, Fa Hian locates it to the *south* of Ayodhya, fifty-six miles,—the latter part of his statement being correct, and the eighty-three miles of Hwen Tshang a mistake. These conflicting statements have been reconciled by General Cunningham (space forbids going into particulars), who has no hesitation in identifying the present ruins with the ancient city.

It should be mentioned in passing that the literary world is under great obligation to M. Stanislas Julien for giving it the interesting journals of these Chinese pilgrims, a work requiring no small amount of talent and much of continuous application. As Max Müller justly remarks, "There are not many books of travel which can be compared to these volumes. \* \* \* " in the absence of anything like an historical literature in India "itself. these Chinese works are of the utmost importance for



“gaining an insight into the social, political and religious history of that country from the beginning of our era to the time of the Muhammadan conquest.” Rémusat, a French scholar, translated the travels of Fa Hian, but not in the most satisfactory manner. Hwen Thsang was the fourth in point of time of these far-wandering travellers, perhaps the most celebrated of all: a man “who had succeeded in crossing the deserts and mountain passes which separate China from India,—who had visited the principal cities of the Indian Peninsula, at a time of which we have no information, from native or foreign sources, as to the state of that country,—who had learned Sanskrit and made a large collection of Buddhist works,—who had carried on public disputations with the most eminent philosophers and theologians of the day,—who had translated the most important works on Buddhism from Sanskrit into Chinese, and left an account of his travels which still existed in the libraries of China.”<sup>1</sup> The name of this distinguished traveler had first been mentioned in Europe by Rémusat and Klaproth, who had discovered some fragments of his travels in a Chinese work on foreign countries and foreign nations. Rémusat wrote to China to procure, if possible, a complete copy of Hwen Thsang’s works. He was informed by Morrison that they were out of print. Still the few specimens which he had given at the end of his translation of the Foe Koue Ki had whetted the appetite of Oriental scholars. M. Stanilas Julien succeeded in procuring a copy of Hwen Thsang (embracing twelve books) in 1838, and after nearly twenty years spent in preparing a translation presented his version to the world.

Concerning the different ways in which the Chinese pilgrims spelled the name of the place—*She-wei*, as given by Fa Hian, and *She-lo-fa-siti* (the nearest possible approach to Sravasti expressed in Chinese syllables)—General Cunningham writes as follows:—

“This difference is more apparent than real, as there can be little doubt that *She-wei* is only a slight alteration of the abbreviated Pali form of *Sevvet* for *Sarvatthi*, which is found in most of the Ceylonese books. Similarly, the modern name of *Sahet* is evidently only a variation of the Pali *Sarvet*. The other name of *Mahet* I am unable to explain, but it is perhaps only the usual rhyming addition of which the Hindus are so fond, as in *ulta pulta*, or ‘topsy-turvy,’ which many of the people say is the true meaning of *Sahet Mahet*, in allusion to the utter ruin of the whole place. But some say that the name was originally *Set Met*, and as this form seems to be only a corruption of *Sevvet*, it is probable that *Sahet Mahet* is simply a lengthened pronunciation of *Set Met*. One man alone—and he, strange to say, was the Musalman in charge of the tomb of Pir-Birana close to the ruined city—affirmed that the true name was *Savitri*, which is so close to the correct

<sup>1</sup> *Chips from a German Workshop*, by Max Müller, Vol. I. p. 265, under the heading *Buddhist Pilgrims*.

Pali form of Sawatthi as to leave but little doubt that it preserves the original name of the place."<sup>1</sup>

Sravasti is said to have been built by Raja Sravasta, the son of Yuvanasha of the Solar Race, and the tenth in descent from Surya himself.

"Its foundation, therefore, reaches to the fabulous ages of Indian history, long anterior to Rama. During this early period it most probably formed part of the kingdom of Ayodhya, as the Vayu Purana assigns it to Lava, the son of Rama. When Sravasti next appears in history, in the time of Buddha, it was the capital of King Prasenajita, the son of Maha Kosala. The king became a convert to the new faith, and during the rest of his life he was the firm friend and protector of Buddha. We hear nothing more of the city until one century after Kanishka, or five centuries after Buddha, when, according to Hwen Thsang, Vikramaditya, king of Sravasti, became a persecutor of Buddhists, and the famous Manorhita, author of the Vibhasha Sastra, being worsted in argument by the Brahmans, put himself to death. During the reign of his successor, whose name is not given, the Brahmans were overcome by Vasubandhu, the eminent disciple of Manorhita. The probable date of these two kings may be set down as ranging from A.D. 79 to 120. For the next two centuries Sravasti would seem to have been under the rule of its own kings, as we find Khiradhara and his nephew mentioned as rajas between A.D. 275 and 319. But there can be little doubt that during the whole of this time Sravasti was only a dependency of the powerful Gupta Dynasty of Magadha, as the neighboring city of Sakera (Ayodhya) is specially said to have belonged to them. Princes of the Gupta race, says the Vayu Purana, will possess all those countries; the banks of the Ganges to Prayaga, and Saketa, and Magadha. From this time Sravasti gradually declined. In A.D. 400 it contained only 200 families, in A.D. 632 it was completely deserted, and at the present day the whole area of the city, excepting only a few clearances near the gateways, is a mass of almost impenetrable jungle."<sup>2</sup>

Both Fa Hian and Hwen Thsang begin their account of Sravasti at the old palace of King Prasenajita. The exact position of this General Cunningham was unable to determine, but he concludes that it must have been in the western half of the city.<sup>3</sup>

"This conclusion is confirmed by the position of the two *Stupas* of Sudatta and the Anguli-Malyas, which Hwen Thsang places to the east of the palace, for as the only existing mounds that can be identified with these *Stupas* are near the middle of the river face of the city, the palace must have been to the west of them, and therefore in the west half of the city. The smaller of these *Stupas*, which is about 25 feet in height, corresponds with the *Stupa* of Sudatta, the builder of the Jetavana monastery; and the

<sup>1</sup> *Ancient Geography of India*, p. 414.

<sup>2</sup> *Ibid.*, p. 412.

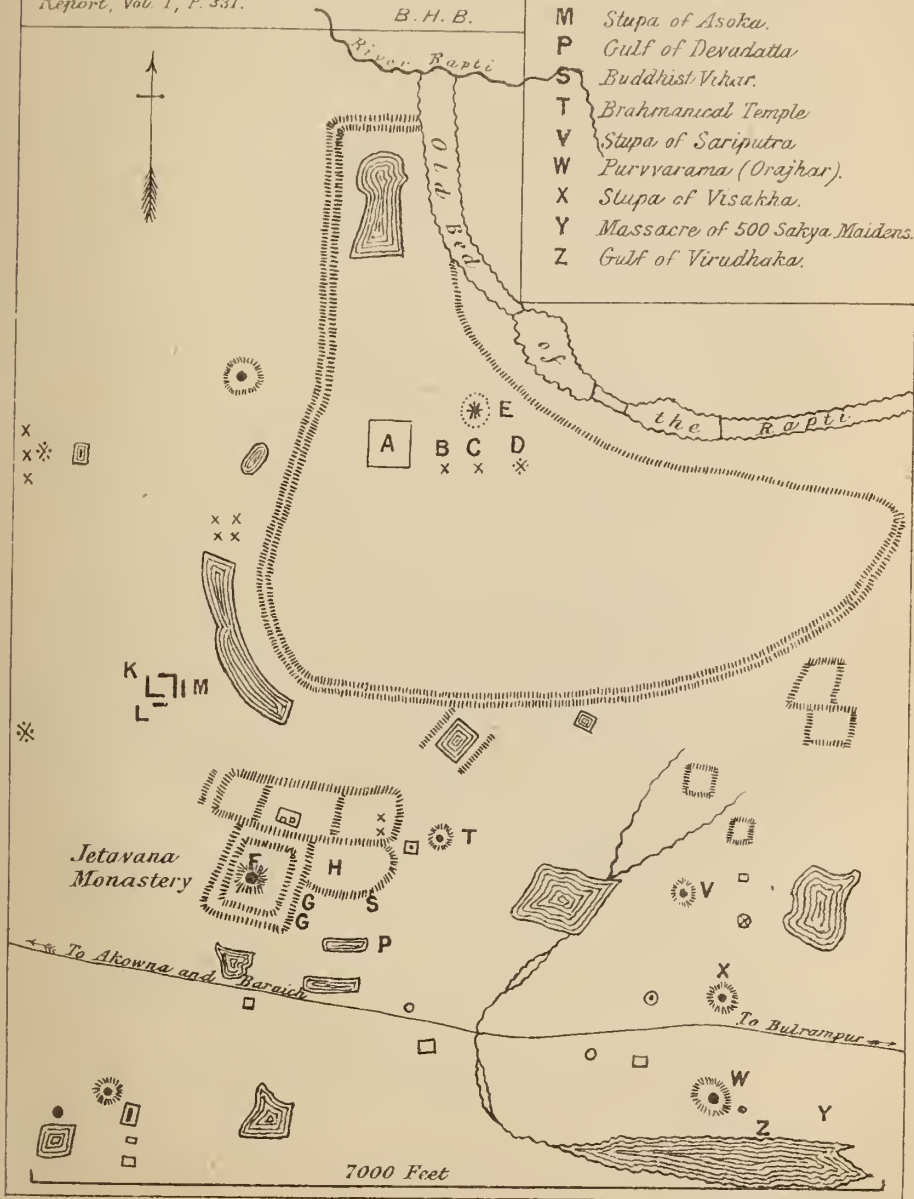
<sup>3</sup> The accompanying map represents the chief places of interest at Sahet Mahet that have as yet been either partially or perfectly identified. In the settlement maps of the District the ruins grouped about the Jetavana Monastery are marked as "Set," and the space included within the old walls as "Mahet." It is but proper to remark that the city itself has as yet been but imperfectly exposed. The thick growth of trees and tangled underbrush makes this a difficult task. That streets, bazars, temples, palaces and wells are yet to be discovered within the enclosure none will doubt. The homes of Sravasti's thousands are yet to be brought to light.

MAP OF THE RUINS OF  
**SRAVASTI**  
 AND THE  
**JETAVANA MONASTERY**  
 NOW CALLED  
**SAHET MAHET.**

From General Cunningham's *Archaeological Report*, Vol. I, P. 331.

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- A Palace of Prasenajita.
- B Stupa of D<sup>o</sup>.
- C Vihar of Erajupati.
- D Stupa of Sodatta.
- E D<sup>o</sup> of Anguli-Malyas.
- GG Two Stone Pillars
- H Stupa of the Sick Monk.
- K D<sup>o</sup> of Mudgalaputra
- L Well of Buddha.
- M Stupa of Asoka.
- P Gulf of Devadatta
- S Buddhist Vihar.
- T Brahmanical Temple
- V Stupa of Sariputra
- W Purvarama (Orajhar).
- X Stupa of Visakha.
- Y Massacre of 500 Sakya Maidens.
- Z Gulf of Virudhaka.



7000 Feet





larger one, which is 35 feet in height, with the other *Stupa*, which is particularly stated to have been a large one. The Anguli-Malyas were the followers of a particular sect which was established by a converted brigand who had received the name of Anguli-Mala or finger-garland from his practice of cutting off the fingers of his victims to form a garland which he wore round his neck."<sup>1</sup>

On leaving the city by the south gate both pilgrims went at once to the great monastery of Jetavana, which was one of the eight most celebrated Buddhist buildings in India. It was erected during the lifetime of Buddha by Sudatta, the minister of King Prasenajita, and it received its name of Jetavana, or "Jeta's garden," because the garden in which it was built had been purchased from Prince Jeta. The story of the building is given by Hardy from the Ceylonese annals.<sup>2</sup> According to these, the prince, who was unwilling to part with his garden, demanded as its price as many gold *masurans* as would cover it, which Sudatta at once promised. When the garden was cleared, and all the trees except sandal and mango were cut down, the money was brought and spread out over the ground until the whole was covered, when the sum was found to be 18 *kotis*, or 180 millions of *masurans*. The amount said to have been paid for the garden is, of course, only the usual extravagant style of Indian exaggeration, for the sum of 18 *kotis*, even if taken at the lowest value of gold,—as ten times that of silver,—would be equal to 45 kros of rupees, or 45 millions sterling.

General Cunningham identified with the Jetavana a great mound of ruins half a mile distant from the south-west corner of the old city. He says:—

"It is rectangular in form, being 1,000 feet long from north-east to south-west, and 700 feet broad. The shape of the monastery is defined by a gentle rise all round the edge of the mound, which I take to represent the ruins of the monks' cells that once formed the surrounding walls of the enclosure. The highest part, which is the south side, is not more than twelve feet above the neighboring ground, while the other sides are not more than eight or ten feet. But the whole area was so thickly covered with jungle that I found it difficult to take even a few measurements. During my stay at Sahet I cut pathways to all the ruined eminences within the enclosure, and after clearing the jungle around them I began an excavation in each to ascertain the nature of the original building. With the largest mound, which was near the south end of the central line of the enclosure, I was unsuccessful. It was 15 feet in height, and looked the most promising of all, but I found nothing but earth and broken bricks, although I was assured by the people that numbers of large bricks had been carried away from it at different times. Both from its size and position I am inclined to look upon this mound as the remains of the original temple of the Jetavana. In a lower mound close by to the west my excavations disclosed the walls of a small temple not quite six and a half feet square inside, with a doorway to the north, and the remains of a semicircular brick pedestal against the south wall. The walls were upwards of three feet thick, but the whole

<sup>1</sup> *Archæological Report*, Vol. I., p. 330.

<sup>2</sup> *Manual of Buddhism*, by the Rev. R. Spence Hardy, p. 216.

building was only a little more than thirteen feet square, from which, taking the altitude at three and a half times the side, I conclude that the temple could not have exceeded 46 feet in height.

"Near this temple there are three brick wells: the largest, to the north, is octagonal above with a side of four and a half feet, and circular below at a depth of twelve feet. The second, to the south, which is circular, is only three and a half feet in diameter; and the third, still further to the south, is also circular, with a diameter of six and three-fourths feet. It is curious that all these wells, which are the only ones known to the people, are in the south-west corner of the enclosure.

"A third mound near the north end of the central line of the enclosure, gave promise of a better result than the others, as a previous excavation had disclosed the head and shoulders of a colossal figure, which from its curly hair and long split ears I knew to be that of Buddha. I was assured, however, that the Jains, who come annually to Sahet in great numbers during the months of Magh and Baisakh, look upon the statue as belonging to themselves. But my experience having taught me that Jains are no more particular than Brahmans as to the figures that they worship, I began to dig in the certain expectation of finding a very old Buddhist statue, and with a strong hope of discovering some inscription on its pedestal that might perhaps be of value in determining the name and probable date of these long-deserted ruins. After a few hours' work the four walls of the temple were brought to light, and the figure was seen to be leaning against the back wall. The interior was only seven and three-fourths feet square, but the walls were upwards of four feet thick, with a projection of six inches in the middle of each face. The front wall to the east was thicker than the rest by one foot, which was the breadth of the jamb of the doorway. The extreme outside dimensions were 19 feet by 18 feet, which would give a probable height of between 60 and 70 feet. As the excavation proceeded it was seen that the statue was a standing figure which had been broken off a few inches above the ankles by the fall of the temple. After the figure was removed,—with much difficulty, on account of its great weight,—and the floor of the temple had been cleared, it was seen that the pedestal of the statue was still standing erect in its original position. The floor was paved with large stones, and immediately in front of the pedestal there was a long flat slab  $3\frac{3}{4}$  feet by  $1\frac{1}{2}$  feet, with a pair of hollow footmarks in the centre, and two sunken panels on each side. At the back of the incised feet towards the pedestal there was a rough hollow  $3\frac{1}{2}$  feet long by four inches broad, which, judging from what I have seen in Barma, must once have held a long stone or metal frame for the reception of lights in front of the statue. But all this arrangement was certainly of later date than the statue itself, for on opening up the floor it was found that the *Buddha-pad* slab concealed the lower two lines of an inscription, which fortunately had been thus preserved from injury, while the third or uppermost line had been almost entirely destroyed.

"The statue is a colossal standing figure of Buddha the Teacher, seven feet four inches in height. His left hand rests on his hip, and his right hand is raised in the act of teaching. The right shoulder is bare, as in all Buddhist figures, and there is the usual aureole or nimbus round the head; close to the neck there are two small holes cut through the nimbus, which, being larger in front than behind, were evidently intended for metal cramps to fix the statue to the wall. Unfortunately the head is broken, as well as both arms, but the body of the figure is uninjured. The attitude is stiff and restrained, the two feet being exactly in the same position and somewhat too far apart. The statue is of spotted red sandstone such as is found in the quarries near Mathura and Fatehpur Sikri; and as we know from recent discoveries that the sculptor's art was in a very flourishing state at

Mathura during the first centuries of the Christian era, I feel satisfied that the Sravasti Colossus must have been brought from that city. The inscription is imperfect at the beginning, just where it must have contained the date. It now opens with the figure ten and some unit of the Gupta numerals, which must be the day of the month, and then follow the words 'etaye *purvavaye*,' which, as Professor Dowson has shown, must mean 'on this happy occasion,' or some equivalent expression.<sup>1</sup> Then come the names of the donors of the statue—three mendicant monks named Pushpa, Siddhya-Mihira, and Bala-Trepitaka. Next follow the title of Bodhisatwa, the name of the place Sravasti, and the name of Buddha as Bhagavata. The inscription closes with the statement that the statue is the 'accepted gift of the Sarvastidina teachers of the Kosamba hall.'<sup>2</sup> Judging from the old shapes of some of the letters in this record the age of the statue may be fixed with some certainty as not later than the first century of the Christian era. The characters are exactly the same as those of the Mathura inscriptions, which without doubt belong to the very beginning of the Christian era; and as the Sravasti statue was in all probability executed at Mathura, the correspondence of the lapidary characters shows that the inscriptions must belong to the same period. As the only figure of Buddha noticed by Fa Hian was of sandal-wood, and as there is no mention of this statue in his narrative, I infer that it must have been buried beneath the ruins of its own temple some time before A.D. 400, and most probably therefore during the great fire which destroyed the whole monastery. It was concealed also at the time of Hwen Thsang's visit in A.D. 632, as he specially mentions that the only temple then standing amidst the ruins of the monastery was a small brick house containing a statue of Buddha in sandal-wood. The statue now discovered was therefore not visible in his time."<sup>3</sup>

It was in this celebrated monastery that Buddha passed at least several years of his life. According to Ceylonese annals he was thirty-five years old when he embraced Buddha-hood; he then led a houseless life for twenty years, preaching in various places in North India, and of the remaining twenty-five years of his life nine were spent in the Jetavana monastery at Sravasti, and sixteen in the Pubharams monastery at Ayodhiya. In Burmese annals these are nineteen and six, and the same numbers occur in the journals of Hwen Thsang.

The second great monument of Sravasti is the celebrated Purvarama, or "Eastern Monastery," which was built by the lady Visakha.<sup>4</sup> Fa Hian places it at 6 or 7 *li*, or rather more than a mile, to the north-east of the Jetavana.

"But this bearing is certainly wrong," says General Cunningham, "as it would carry us right into the middle of the old city. I would therefore read 'south-east,' which is the direction of a very large mound, called *Orajhar*, or 'Basket-shakings,' that is upwards of a mile from the Jetavana. Hwen Thsang places the *Vihara* and *Stupa* of Visakha at more than 4 *li*, or

<sup>1</sup> Bengal Asiatic Society's Journal for 1863, p. 427. At the suggestion of General Cunningham this pedestal was removed to Calcutta and deposited in the Society's Museum.

<sup>2</sup> *Vide* Royal Asiatic Society's Journal for 1870.

<sup>3</sup> *Archæological Report*, Vol. I. pp. 330 *seq.*

<sup>4</sup> For an account of her and her work see Hardy's *Manual of Buddhism*, p. 227.

upwards of 3,500 feet, to the east of the 'shadow-covered temple' of the Brahmans. Now the *Orajhar* mound is just 4,000 feet to the south-east of the ruined mound which I have already identified with the Brahmanical temple. I am therefore quite satisfied that it is the remains of the great *Vihara* of the Purvvarama or Eastern Monastery. Hwen Tshang's account of this famous monastery is meagre; his whole description being limited to the fact that 'in this place Buddha overcame the Brahmans, and received an invitation from a lady named Visakha.' Fa Hian's notice is equally brief. We must therefore turn to the Ceylonese annals for an account of the lady and her works. According to them Visakha was the daughter of Dhananja, a wealthy merchant of Saket. At 15 years of age she was married to Purnna-Vardhana, the son of Migara, a rich merchant of Sravasti, and from that time her whole life was spent in the observance of the religious rites of Buddhism. She was the means of converting her father-in-law Migara, and 'she was called in 'consequence' Migara-Mativi, and became the mother or chief of the Upasekawas, or female lay-disciples of Buddha. Towards the end of her career she determined to sell her wedding ornaments to obtain funds for the erection of a *Vihara*, 'but there was no one in Sewet who had wealth enough to purchase them. She therefore bought a garden at the east side of the city, and expended immense treasures in the erection of a *Vihara*, 'which was called Purvvarama, or the Eastern Monastery, from the place in which it stood.'

"The great mound now called *Orajhar* is a solid mass of earth 70 feet in height, which was formerly crowned by a brick temple. Within the last century a Musalman *fakir*, who had lived under the trees at the foot of the mound, was buried in a tomb on the very top of it, which was built of the bricks of the ruin. Some years later his successor was buried beside him, and their two tombs at present preclude all hope of making any excavation from the top of the mound.<sup>1</sup> I cleared the north face completely, and the other three faces partially, until I reached the paved brick flooring which surrounded the original Buddhist temple, at a height of 55 feet above the ground. The wall of the temple on the north face is only 20 feet long, and although I failed to reach the other two corners of the building I was satisfied that it must have been square. Its height at  $3\frac{1}{2}$  times its side would not therefore have been more than 70 feet, but as its floor is 55 feet above the ground, the total height of the temple would have been 125 feet. The wall of the north face is divided into four panels by pilasters six inches thick. The bases of these pilasters, which are still very perfect, are of the same style as those at Gaya and Baragaon in Bihar, and of Manikyala and Shah Dheri in the Punjaub. The style would therefore seem to be one that was peculiar to early Buddhism. The other faces of the temple I was unable to examine, as the foundations of the Mohammedan tomb, which are only  $2\frac{1}{4}$  feet above the broken walls of the temple, project 16 feet beyond its east and west faces. Unfortunately the doorway of the temple must have been towards the east, as there are traces of steps at several places down the slope of that side. There is an old well also amongst the trees on the east side of the mound, but I could find no traces of cloisters for the resident monks who ministered at the temple. The mound however is still surrounded by fine trees, and there are two small tanks at the very foot of it which would of course have been included within the limits of the monastery."<sup>2</sup>

Among the other sacred spots mentioned by the pilgrims

<sup>1</sup> Not necessarily.—B. H. B.

<sup>2</sup> *Archaeological Report*, Vol. I., p. 330.



and identified by General Cunningham (we can do no more than allude to them) are a *stupa*, said to have been built on the spot where Buddha had washed the hands and feet of a sick monk and had cured his sickness; three tanks (with which are connected various Buddhist legends) lying to the east and south-east of the Jetavana monastery; two temples, one a Buddhist, the other a Brahmanical—the latter called the “shadow-covered,” because, as the credulous Buddhists asserted, it was covered by the shadow of the Buddhist temple when the sun was in the west, while its own shadow when the sun was in the east never covered the Buddhist temple, but was always deflected to the north; the “wood of the recovered eyes,” now represented exactly by the village of Rajgarh Gulariya, two-thirds of a mile to the north-west of the monastery; and several other places of minor importance.

“The monuments of Sravasti hitherto described by the pilgrims,” says General Cunningham, “are directly connected with the personal history of Buddha. The places where he sat and walked, where he taught his law, and where he worsted the Brahmans in argument were all specially holy in the eyes of devout Buddhists. But these sacred monuments formed only a small portion of the Buddhist buildings of the great city of Sravasti, where according to Hwen Thsang the monuments were counted by hundreds. Fa Hian, however, quotes a tradition which limited their number to 98, at a period not remote from his own time, and as he visited the place nearly two centuries and a half earlier than Hwen Thsang, when most of the monasteries were in ruins, we may be satisfied that their number never reached one hundred even at the most flourishing period of Buddhism. I traced the ruins of nine monasteries in the immediate neighborhood of the old city, and there are probably as many more within a range of two miles. I found also the foundations of at least ten temples of various sizes, but they were all in too ruinous a state to be of any interest. But when I remember that the Jetavana itself, as well as nearly the whole of the 98 monasteries of Sravasti, were in complete ruin upwards of twelve centuries ago, I think it is more wonderful that so much should still be left<sup>1</sup> for the use of the archæologist than that so little should remain of all the magnificent buildings of this once famous city.”<sup>2</sup>

After receiving so interesting a report, it seems strange indeed that Government has not made further excavations among these ancient ruins. At one time it seemed likely that something would be done in this direction. In the summer of 1869 the Chief Commissioner of Oudh expressed a desire to have the ruins examined, and a docket was sent in reply from the Gonda Magistrate containing a brief statement regarding Sahet Mahet. Nothing further was done until in January, 1870, when the Commissioner of the Division sent an official document to the Magistrate at Gonda saying that the Chief Commissioner had approved of the employment of fifty prisoners from the Gonda

<sup>1</sup> “The whole place has been in utter ruins and uninhabited since the days of Syud Salar, about A.D. 1020.”

<sup>2</sup> *Archæological Report*, Vol. I., p. 330.

jail for the purpose of making excavations. The plan was feasible and worthy of being carried out; but, as it *sometimes* happens among British officials, the rule "how not to do it" prevailed, and red-tape proceedings terminated the whole affair. Nothing was done—not a rupee expended.

General Cunningham paid another visit to the place in February, 1876. The results of his researches have not yet been published, but will no doubt be incorporated in the next volume of his *Archæological Reports*. He succeeded, we learn, in more satisfactorily identifying the Jetavana Monastery; and also excavated a *stupa*, in which he found about two hundred clay seals, one of which contained eighteen lines of writing,—probably a historical record.

In March, 1876, Mr. Hoey, Assistant Magistrate of Gonda, encamped several days at Sahet Mahet, and in exhuming idols and coins from the ruins was even more successful than General Cunningham. Both inside the old city at the Sobnath shrine (a place where the Jains have been accustomed to worship, considered by them as one of the most sacred places in Oudh), and outside, *i. e.* in Jetavana, he found broken fragments of idols, coins and stones bearing inscriptions. One of these figures is a Durga Devi, represented as destroying the incarnation of vice issuing out of a buffalo whose head she has struck off. This is connected with the worship still to be seen in all its "ancient perfection"—and we may add with all its disgusting features—at the famous shrine of Devi Patan in the Gonda district. Mr. Hoey is of the opinion that the ruins at Sahet Mahet if not purely Jain are at least hardly of Buddhist origin, and thinks that the "colossal Buddha" exhumed by General Cunningham was rather "a statue of Parasnath, the twenty-third Tirthankara [of the "Jains], who, unlike many other of the Tirthankaras, represents "some venerated Jain who really had an existence." On this point, however, the opinion of General Cunningham, who is familiar with both Buddhist and Jain figures, and has had wide experience as an antiquarian, will be universally adopted. No doubt there are remains of Jain figures at Sahet Mahet, but, as at the Sobnath shrine, they are found in structures which have been built upon the ruins, and from the materials, of older temples. Mr. Hoey also differs from General Cunningham in thinking that the site of the "Eastern Monastery" is not at Orajhar, but in a spot a mile to the north-east of the Jetavana, where he (General Cunningham) had laid open the foundations of a large temple with traces of cloister walls. Whatever conclusion prevails, the Orajhar is certainly one of the most remarkable of the sacred places outside the ancient city. If laid open it would no doubt yield something worth examining; hitherto it has been really untouched.

Mr. Hoey obtained three copper and twenty-five silver coins from the ruins, and says of them:—"I do not remember having seen similar silver coins, and one of the copper coins is new in design to my observation, and apparently bears a date and the name of a sovereign. Among the coins was one bearing a clear figure of a Varaha (boar-incarnation of Vishnu). It may indicate a purely Hindu dynasty at one time—Vaishnavu, of course. This is not unnatural, considering the fact that Jains were recruited from the Vaishnavu *thakurs*, according to some traditions. Another coin has a Buddhist figure with a halo round the head; and others, various rude devices." Mr. Hoey has deciphered as follows an inscription of four lines found upon a stone which he turned up in the course of his excavations:—

"Of all things proceeding from cause their causes hath the Tathagata Buddha explained. The great Sramana—*i.e.*, Buddha—hath also explained the causes of cessation of existence. That is, Buddha explained what the causes of existence are, and how to attain deliverance from existence by Nirvana." The letters of this inscription are of an age about 300 A.D., and this stone puts the character of the ruins at Sahet Mahet beyond controversy.

Last year, through the active exertions of this gentleman and Captain Forbes, Deputy Commissioner of Gonda, and the liberality of the Maharaja of Balrampur, a scheme was set on foot for building a museum at Gonda in which to store the archæological treasures discovered and to be discovered at Sahet Mahet. The building is now about completed, and the collection, although small at present, will no doubt be most interesting by and by.

As one climbs the well-preserved walls and grass-covered mounds at Sahet Mahet, and realizes that he is standing amid the ruins of a city which two thousand years ago was the capital of a kingdom whose circuit was at least 900 miles in extent, and which was the centre of the then Buddhist world, he cannot but feel that the records of this ancient city should be exhumed and read. The expenditure to be incurred in making the necessary explorations would be trifling: if General Cunningham has not the time to devote to this work, some Oudh official would be able to superintend the excavations. And if, as has been argued, a museum at Gonda will be comparatively inaccessible to the general student or antiquarian, specimens at least might be sent to the Calcutta museum. We trust that the continued interest in the spot which is manifested by General Cunningham may lead Government to cause the whole of the ruins to be laid bare, and the results published. As a leading Indian journal<sup>1</sup> very

<sup>1</sup> The *Pioneer*.

truly says:—"It is not creditable to the nation which restored  
 "to the world the lost wonders of the Assyrian cities that Sahet  
 "Mahet has been British territory for twenty years and the  
 "heaped-up mould of ten centuries still lies over the remains of  
 "the metropolis of Buddhism.

“The flocks are feeding on the mound :

\* \* \*

That mighty mass of gather'd ground

\* \* \*

Is now a lone and nameless barrow.’”

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## ART. VI.—PRINCIPLES OF SPIRITUAL SOWING.

### II.

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**I**N the previous pages on this subject, which appeared in the last number of this *Review*, an attempt was made to expound the fundamental principle that all teaching of spiritual truth must be addressed to the heart. We endeavored, by an examination of Scripture language, to learn what is meant by the heart in the Word of God, and we found that it is the centre of man's personality, where all the powers of the inner man—reason, emotion, conscience and will—are united and concentrated; that all the inner and even outer activity of the man proceeds from it; that the spiritual powers move and work there; and that within it, as in a living soil, spiritual truth is received, quickens and develops, building up the spiritual man. Following from this we saw that the truth, which is to be implanted in living power there, must retain its seed-like character. It has this character as it comes from the Lord and his prophets and apostles, and it must keep it by rooting itself and springing up afresh in the heart and intellect of every true preacher and teacher of it, so that he utters not traditional or logical formulæ, but the living truth. This is the true sense of speaking from the heart, and thus only is appeal made to the heart. Further, we saw that man has the faculty of apprehending spiritual truth, of being inwardly convinced by it, and having faith awakened in him—a faith which stands not in the wisdom of men, but in the power of God. As negative corollaries, it followed that it is futile and absurd to attempt to convince men of the truth of Christianity, or to awaken faith, by merely sensible evidence or by logical demonstration.



We must now follow out these principles a little further in the direction of their practical application. As yet they are somewhat vague. We are to address our preaching to the heart, striving to commend the truth to men's consciences. But how is this to be done? Does our principle amount simply to this, that in speaking to the heathen as to Christians we are just to preach to them ordinary gospel sermons, as they are called,—to declare the great cardinal truths of the Gospel in the simplest and most direct form we can, and trust to the operation of God's Spirit to do the rest? Is not this "the foolishness of preaching," by which, when the power and the wisdom of men fail, it pleases God to save them that believe? What more is needed than that men who have felt the saving power of the Gospel, and realized the value of Christ's atonement for themselves, should tell to others what they themselves have learned to know, and trust to the living Spirit to make the same story of the Cross powerful to convert other souls? Certainly such simple preaching of the Gospel, when it is truly done, will not be ineffectual for good. We must note in passing, however, that a great deal which professes to be the simple preaching of the Gospel is not so, and that many sermons which make a special if not an exclusive claim to the title of evangelical are nothing but the emptiest echoes of dead traditional forms, out of which all spirit and life have long since departed. With a few favorite texts, a sufficient stock of approved phrases on which to ring the necessary changes, and some fervor of manner, a man may sustain a high reputation as a preacher of the Gospel; but the quickening influence of living truth, the kindling power of living fire, will not be found in such cold and dead reflections. There is a genuine simple preaching of the Gospel, however, which may better claim the name, and which, though not fulfilling Paul's ideal, cannot fail to work some real good. Let a man have taken hold of the truth of Christ's redemption, and found in it peace and new life for his own soul, and though he may have no deeper wisdom and insight except to tell what he has himself experienced, and to present the truth in the form in which it came home to his own conscience, his message, being real and living, may find points of contact with other souls different in many respects from his own, and beget in them stirrings of heart and conscience. To many, indeed, it may seem as if this were all that was needed to qualify either pastor or missionary for the work of declaring the Gospel of salvation. The great saving truths of the Gospel, it may be said, are few and simple; the fundamental characteristics of human nature are the same in all lands and at all times; the facts of man's sinful and lost estate, and the central truths that gather round the Cross, are adapted to each other through the whole history of humanity,—all that is required is that these two be placed face to face, and

the one be brought to bear with living influence upon the other. Let any true Christian, then, but have realized man's natural condition as a sinner before God, an heir of corruption, and under the sentence of death, and let him, on the other, but have a clear and firm grasp of the doctrines of grace,—the free and full salvation which is by Jesus Christ,—and with these, and the power to express himself, he is fully equipped to be a witness for Jesus Christ, and a bearer of the Gospel message. There is, no doubt, truth in this view, and that of a fundamental and essential character. The broad features of human nature, the deep lines that form the groundwork of humanity, as made in the image of God, as fallen away from him, as under the power of corruption and unable to redeem itself, but yet salvable by the grace of God—to these facts must the preacher ever make his appeal; and, correspondingly, the revelation of God's free grace in Jesus Christ for the salvation of men must be the central and permanent theme of his remedial message. But while the remembrance of these things is essential, something more is required for rightly fulfilling the duty of a missionary preacher. The features in which all men agree, and the saving truths that meet them, must be the centre round which all preaching revolves; but the spiritual wisdom and insight of the preacher must be displayed in the fidelity with which he fills up the outline, and the skill with which he adapts the truth to the special characteristics of his hearers. Christ's witnesses are sent to break the bread of life to starving souls, but the duty is not to be discharged blindly and indiscriminately. The Lord's precept, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine," implies some wise discretion in the proclamation of Christian truth. "Let a man so account of us," says Paul, "as of the ministers of Christ, and stewards of the mysteries of God." But it is required of a steward that he be found not only faithful, but wise; and the office of such a one is, according to the Lord, to give the portion of meat in due season. In the administration of the Word a fitting order must be observed, and a wise economy exercised. Distinctions must be made both as to persons and times; the truth that will pierce one conscience will fall powerless on another; what comes home warm and living to a man's heart at one time will be cold and dark to him at another. The skill of the wise steward is exercised in discerning characters and seasons, and in dispensing to each out of the stores with which he has been entrusted, bringing forth out of his treasury things new and old.

It is incumbent upon the missionary, then, who would rightly discharge his office, to study diligently two things—the Word of God on the one hand, and human character on the other. Unless he does both, he will not be able to deal rightly with either,

much less to apply with living power the one to the other. Broad and plain as the features both of human nature and of the Gospel scheme may be in their centre and ground, both are infinitely varied and manifold in their living developments. In these highest things of God, as in all God's works, the ground-plan is very simple, the original lines few; but out of simple elements what wonderful variety, what glorious combinations does the spirit of life evolve! He who would understand the operations of the Lord, and become skillful in the knowledge of his ways, must learn not only to discern the unity in diversity, but also to note the varied applications and combinations of rudimentary principles. For the man of science, whose object is merely to know, the detection of agreement in the midst of difference is the main thing; but for the practical man, whose duty is to deal with life and its varied activities, the main requisite is skill to observe the variety that overgrows sameness, and to note how modifications arise, and life adapts itself to new influences and conditions. The living truth of God is adapted to the living human soul on the whole and in detail; there is no root nor intricacy of the latter into which the plastic influence of the former will not search; there is no perverse growth nor monstrous excrescence even of human nature for which the truth of Jesus Christ has not an applicable remedy. But while the scientific theologian brings to light the correspondence in its broad features by an analysis of man's natural condition on the one hand and the doctrines of Christianity on the other, exhibiting both only in large and vague generalities, which neglect all the infinite variety, color and motions of life, the steward of God's mysteries for the salvation of souls must take quite the opposite course both with human nature and the living truth. He must observe not only the agreements among men, but the differences; not only the general outlines common to all, but the peculiarities and idiosyncrasies special to each. He must learn to understand men, not as they are described in the analytical tables of the psychologist, or the formal propositions of the dogmatic theologian, but as they think and feel and act in the living world, clothed with the inexhaustible variety of feelings, opinions, habits and tendencies which characterize our many-sided humanity. Correspondingly he must study the truth which is to meet this variety, in its varied and manifold applications and developments, and become conversant with it, not merely in the stiffened forms and phraseology of theological literature, but in the fresh and rich beauty, which the indwelling Spirit gives it, and which he discloses to every earnest soul that comes to draw fresh water from the living fountain. The two great subjects, in short, of the missionary's study must be the Word of God and human character.

On the first point we do not mean to enlarge, though much

might be said on it that has pressing need to be kept in mind. It is patent to every one who exercises any observation on these matters that the theology which ordinarily informs the preaching in India, as well as at home, has not been drawn immediately from the Word of God, but from secondary sources; that the majority of sermons are echoes and fragments of this or the other theological system; and that fresh and vivid exposition of the truths from independent study and lively apprehension of it is extremely rare. Given a man's denomination, party, or religious complexion, and you may pretty safely predict the strain of his discourse. This is, of course, to a certain extent inevitable; a man cannot throw off the influences of his education, nor reject the furnishing of theological doctrine with which he has been equipped. Among various theological systems, he has been brought up in or has adopted that which honestly appears to him most consonant with the Word of God, and it is hardly to be wondered at if he interprets the Bible in the light of his system, rather than criticizes, enlarges or modifies the latter by the original light which shines forth from the Bible. But there cannot be a doubt that it is the duty of the missionary, above all other preachers or teachers of Christian truth, to dig for himself into the riches of the Word of God, to yield his own mind and heart to its living power, to have his spirit imbued with the Spirit which speaks and breathes from the inspired page, and so to qualify himself to declare to the heathen the truth which he has himself seen and felt. The Word of God, from the very form as well as the power of it, protests against being shrivelled up into a merely logical system, or turned into a repertory of favorite texts, which, without regard to place or context, are always compelled to utter the same meagre doctrines. A collection of books containing almost every form of literature, it manifests the variety as well as the unity of an organic growth of the Spirit; its order and system are not those of a botanist's herbarium, but of the field and the forest, where law and principle disclose themselves amid the manifold phenomena and operations of life. Whoever, therefore, would be rightly conversant with the things of the Kingdom, and spiritually apprehend its spiritual truths, must search and gather for himself,—must see with his own eyes, and learn to utter in his own tongue, the truth which the Spirit discloses to his honest inquiry. This is specially incumbent on a missionary in India who is dealing with a people of another race and tongue, and brought up amid a set of entirely different ideas, feelings and associations—so different that one almost despairs of ever understanding them, and getting *en rapport* with the people. The truth which will reach their heart and conscience must be fresh and living, drawn direct from the fountain of the inspired Word, which alone is adapted to all



sorts and conditions of men, of every race and every clime. If we speak to them merely in the theological and religious phraseology which has grown up in the West and become conventional in our Protestant churches, we speak to these Eastern peoples in an unknown tongue, and use words which can convey to them no meaning. The terms and phrases which form the staple language of English sermons—in the original or translated—are laden with meanings and associations which are the accumulations of centuries of religious history, and which, though they may seem plain and simple enough to those who have been always accustomed to them, are absolutely unintelligible or convey a wrong meaning to a people who have grown up amid the degraded and distorted notions of heathenism. But the Bible, from its wonderful union of depth and simplicity, breadth and pointedness, sympathy and faithfulness, finds points of contact with all varieties of character and circumstance, feelings and ideas; so that he will be best equipped for reaching the heart and conscience, even of those far removed intellectually and morally from himself, who sinks himself most deeply into the atmosphere of the Bible, becomes imbued with its spirit, and draws for himself out of its inexhaustible fountain of truth. The Indian missionary ought, therefore, above all, to be a student of the Bible,—a systematic, docile and unwearied student,—striving to appropriate as far as he can its endlessly varied treasures. The books which will best repay his study are those that throw light upon the text of Scripture and help to unfold its meaning. The subjects that come under the heads of introduction, literary history of the Scriptures, and exegesis should be his special departments of theological literature. By the aid of the best works on these, and still more by an intelligent apprehension of the moral and spiritual condition of the people among whom he lives and works, new light will be thrown on the inspired Word, and he will receive new insight into its manifold applicability. The light and truth specially required to meet the wants of the souls he is dealing with will be disclosed to him; and the Word of God, which is “quick, and powerful, and sharper than any two-edged sword,” will be proved to be as elastic and pliable, because of as true a temper, as Damascus steel. Because it “liveth and abideth for ever,” it cannot be bound by the rigidity which logic and tradition ever threaten to give it, but is mobile and plastic amid all new conditions, that it may subdue and renew all.

We turn to the other point—that the missionary must diligently study human character, and specially the character of the people to whom he is called to deliver his message.

The ground-plan of human nature is, as we have already said, the same in all men, but the superstructure which is raised on it

is, in God's wide world and the long history of humanity, endlessly varied. These differences overlying the fundamental features of agreement it is necessary for the wise steward of the mysteries of God to observe and take account of, if he is to dispense the saving truth to the wants and capacities of various races, classes and individuals. His aim is to reach the heart and conscience, and commend the truth to this living centre; but, in order to succeed in this, it is indispensable that he know more than simply the soul's naturally sinful, corrupt and helpless condition. The heart is the centre where all the living powers act, meet and combine into the individuality of the man, and whence all the activities proceed; but, since it lies thus deep within, it can only be got at through the outer avenues which lead to it. The truth, which is not a matter of sensible evidence or of logical demonstration, but a self-evidencing testimony to the moral and spiritual nature, is not to be addressed merely to the senses and the understanding; and yet it must be adapted to the perceptive and intelligent nature of the hearer, because it must find its way through these to the inner centre. In striving to get at the heart and conscience, the whole nature of the man must be taken into account,—all must be considered which goes to make up that complex individuality which is summed up in *character*. We use 'character' here, it will be observed, in its fullest and deepest sense, as combining the intellectual, moral and spiritual characteristics which constitute the distinctive personality. It is this which the missionary has to study and learn to discern, because the inner man, which it is his sole aim to influence by the implantation of the saving truth, can only be reached through the various faculties and sensibilities which lie around and form the avenue to it.

Now it will be allowed by every one who has thought at all on this subject, that the discernment and appreciation of human character, especially of its deeper moral and spiritual features, is a very difficult task, demanding spiritual wisdom and insight, which the Spirit of God alone can give. Our internal consciousness is, of course, the only key to our understanding of human nature generally; it is only by what we have observed of our own that we can read other men's hearts; and, as our sympathies are ordinarily but very narrow, it is difficult for us to regard other men as anything else than transcripts of ourselves. We naturally credit them both with the evil and the good that we find in ourselves, any differences being rather in degree than in kind; the thoughts and feelings which are plain to our own apprehension ought, we think, to be plain to theirs; the moral and spiritual truths which appeal to our own consciences ought also to touch and move them. It probably seems unnecessary, therefore, to address to them any other truths, or in any different

language, from those by which we have ourselves been influenced. Now, though this mode of viewing the matter may be approximately correct with regard to those who have undergone a similar moral and religious training to ourselves, it is inappropriate when we come to deal with a people so utterly foreign to us as the Hindus. Very little observation and reflection are needed to convince us that the whole intellectual, moral and spiritual condition of a soul brought up in heathenism, and under such a despotic, rigid and irrational system as that which prevails in India, must be vastly different from that of one born and educated in Western Christendom. Allow as far as may be for all agreement in fundamental outlines, for all that is implied in the unity of our common nature, and the difference is yet immense. It is probably impossible for us to realize the gulf that divides the moral ideas and perceptions of a Hindu from those of a Christian European. The education of nineteen Christian centuries has to some extent fashioned the ideas and moulded the character of the latter; while the accumulated influence of a terribly unbending system through a much longer period has stamped the whole thought and feeling, the conscience and character of the former. In most of their fundamental principles and ethical ideas the two are utterly antagonistic to each other. The consequence is that many moral sentiments and religious truths which to us appear elementary and almost innate are to them either unintelligible, or distorted into forms which change their entire aspect and character. Language may, accordingly, be addressed to them conveying what seems to the speaker a very plain and simple meaning, but for the understanding of which they want not the intellectual, but the moral perception. The ethical and religious truths which we urge upon them make no impression, and convey to them no light, simply because they are utterly alien to their ways of morally viewing things, and meet no responsive apprehension in their heart and conscience. We are aware, from our experience of children, that conscience is a thing of growth, and that it takes time to develop clearness, elevation and delicacy of moral perception and spiritual feeling. Yet how apt are we to forget that the moral and spiritual nature of those brought up in heathenism is not only untrained and undeveloped in Christian thought and feeling, but trained in an entirely different atmosphere—perverted and distorted by falsehood and superstition, by evil custom, and the tyrannous laws of a social state founded in injustice and cruelty!

How should we expect, then, for example, that a man taught from his infancy to regard the oppression and slavery of the caste system as right and good should at once acknowledge the justice of God, who is no respecter of persons, and who awards equal measure to all, whether they be high-born or low-born, bond or free?

Or how can God's unswerving righteousness, or the rigor of his unvarying laws, be appreciated by those who believe themselves the sport of every omen, and the victims of capricious and unaccountable fortune? who hold their future judgment and destiny to depend not on the deeds done in the body, but on the due performance of certain unmeaning ceremonies by their sons, real or adopted, who succeed to their places? And if these and such-like moral and spiritual truths cannot be rightly grasped, how can the still higher verities, which gather round the cross of Christ, where mercy and truth meet together, and righteousness and peace kiss each other, where divine holiness and love find their perfect reconciliation in the absolute self-renunciation and sacrifice unto death of God's own Son? What makes the case harder to deal with is that the want of a real understanding on the part of the Hindu of moral and spiritual truth is often concealed through a superficial quickness of apprehension and susceptibility to impression. An adept in the appropriation and use of language, and skillful to reflect from the surface the thought and feeling of any one who holds converse with him, he often appears to understand and respond where in reality he is utterly insensible and indifferent. Hence the double difficulty in knowing where to find him, in understanding what are his real views and feelings, what he really holds to be right and wrong, where his conscience is alive and active;—in short, so as to present an opening to the living truth. But until this is ascertained all attempts to commend the truth to him must be mere working in the dark, a drawing a bow at a venture, which may possibly find the joints of his harness, but is much more likely to fall ineffectual on the impenetrable armor of moral blindness and insensibility. Such aimless working no steward of God's truth ought to be content with,—it is a spending of the bread without economy or providence, the giving of that which is holy unto the dogs, and the casting of pearls before swine. He is not a wise husbandman who throws any seed into any soil; he must distinguish between one and another, select what is fitting, and so cast in his seed that in due time he may reap a good harvest. And the very fact that the missionary in India has special difficulty in understanding the characters of those he has to deal with, and finding out the true man, makes it incumbent upon him to apply himself the more earnestly to the task.

There cannot be a doubt that much labor and energy are wasted, and worse than wasted, by disregard of the principles we are now endeavoring to bring out and enforce. Christian work, instead of being a matter of the true inner man, the heart and conscience, becomes superficial and artificial. Words take the place of things, Christian truths are learned by rote, a false and



hollow spirituality is fostered, which has no power over the moral life; and the missionary's authority enforced from without, not without the aid, in many cases, of pecuniary penalties, has to supply the place of Christian principle acting from within. A mere sham Christianity is thus produced, which by and bye, at the assault of temptation, shamefully collapses, and a fair profession disappears in the mire of immorality and gross apostasy. The reason is that from the beginning there was no reality in it; the living conscience was never reached; the seed did not even spring up and wither quickly in shallow soil,—it never really found true soil at all; the whole growth was an artificial appearance of words and acting. In no country, probably, so much as in India, and among no people so much as the Hindus, does the danger exist of building up within the Church wood, hay, stubble and other perishable materials, which will be utterly consumed when the Lord's fire comes to try every missionary's work. The danger is all the greater when the home churches, impatient from lack of faith, or boastful each of its own doings, cry out for converts, and the missionary is tempted to gather any semblance of fruit, without conscientiously inquiring whether it will satisfy the heavenly Master, who will admit no chaff into his garner.

We cannot, then, too earnestly lay it to heart that we fail in our work unless we commend the living truth to the conscience; and in order to do this we must take pains to gain an insight into the moral and spiritual condition of those to whom we bear our message. We must endeavor to find out what ethical and religious truths they really acknowledge; what moral springs of action are responsive and can be set in motion; on what side they are really open to conviction. Then, and then only, will it be possible to adapt the truth to their particular state, and to build securely upon a solid foundation. The result of such honest inquiry may in some respects be very disappointing. It may most probably be found that there is such an absence of moral principle, such distortion of moral ideas, such deadness of conscience and insensibility to spiritual things, that it may seem hopeless to attempt to awaken heart or conscience in them. The truths which they require to learn may be so elementary, the religious ideas they have to grasp so primary, that the deeper mysteries which gather round and centre in the Cross may seem to be for ever beyond their powers of apprehension. To instruct, quicken and elevate them may appear, even with the coöperation of God's Spirit, to be beyond human patience and endurance. Certainly there will be little prospect of manifest success and early fruit. But a little reality is infinitely better than any amount of show; a living seed deeply planted in a true soil is a much more substantial thing

than any quantity of artificial flowers or painted fruit; the work of true faith and spiritual wisdom, done according to the laws of human nature and of the Spirit of God, is what the Lord will bless and reward at last with enduring success. It shows no true faith in God, but rather a disregard of his will, to work in spiritual things blindly, heedlessly and improvidently. In the missionary field especially, hasty, reckless and unsubstantial labor will bring the most calamitous consequences, and issue in the most grievous shame. He who would stand at last before the Master as a good and faithful servant had need to be careful and prudent, as well as earnest and diligent.

In what we have said, it will be observed that we have laid stress upon the study of *character* as the sum of the real and living man. It is living human souls we have to deal with, and not abstract qualities or a set of opinions. The best way, therefore, undoubtedly, to get an insight into character is frank, cordial, sympathetic intercourse with the men themselves. Whoever would know the Hindu must have frequent and genuine converse with him. The missionary must meet him, without pride and without affectation, on a common human platform. A secret aversion or an air of condescending patronage will raise an effectual barrier to the free communication of thought and feeling. Frank, unpretending sympathy, on the other hand, and human, not to say Christian, brotherliness, will unlock the heart and call forth confidence and affection. The Hindu is a wonderfully clear judge of character, and can appreciate with remarkable justness the feeling and spirit towards him of those who would be his teachers and reformers. All pretence he estimates at its true value; to genuine kindness he responds most kindly. In the work of evangelization, accordingly, humble Christian love will prove to be wise and discerning as well as kind.

But while sympathetic personal intercourse is, no doubt, of most importance for gaining an insight into human character, all other means ought also to be used which are likely to conduce to this important end. The study of the history, the literature, the social system, the philosophy, the religion of a people serves a highly important, though a subordinate purpose. The more a missionary is conversant with some or all of these, the more light is he likely to have on the moral and spiritual condition of those he has to deal with. And no earnest missionary will neglect any available instrument within his reach. But it must never be forgotten that the study of all these is subordinate to the great end of rightly understanding, and applying the truth to the moral and spiritual necessities of living souls, and thereby converting and renewing them into the image of Christ Jesus. The ability to quote Sanskrit *slokas*, or learnedly to discuss the problems of Hindu philosophy, may be no aid in

bringing home the truth to the conscience, if it is used merely to excite wonder, or to gain the victory in a controversial duel. The missionary must never allow himself to be seduced from the great end of speaking directly and intelligently to the heart and conscience, and implanting there the seed of eternal life, which is alone able to save the soul.

*(To be continued.)*

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## ART. VII.—NOTES AND INTELLIGENCE.

## MISSIONS IN OTHER LANDS.

NOTHING in the annals of the modern Church is more wonderful than the missionary history of JAPAN. Hardly ten years have elapsed since the country was entered by Protestant missionaries; less than ten since the work of preaching has been prosecuted with any degree of vigor. Now twelve missionary societies are at work there—seven American, one Canadian, two English and two Scotch. There are forty-six ordained missionaries, and one ordained native missionary. Ninety stations are occupied; and the baptized converts number over a thousand. There are sixteen Medical Mission stations. There are 20 mission schools with more than 500 scholars, of whom 40 are preparing for the ministry. The translation of the Bible, under the auspices of four different societies, is rapidly progressing, and a weekly Christian newspaper, published by the missionaries of the American Board, has a circulation of some 1,100 copies. Progress is rapid; the Government has acted with unexpected liberality. We have heard of no persecution. But the missionaries cannot fail of attracting attention, both by their public and vigorous labors and by the success which attends them. In the city of Kioto, to mention one instance, there are some fifty or more localities—street corners, we suppose, and similar places—where preaching is regularly maintained by students in a mission training school. A blind young man walked more than three hundred miles alone to enter the “Bible school” of which he had heard. The country around Kioto is said to be quite aroused on the subject of Christianity, and the people are eager to hear and to learn. The missionaries say that the higher and better educated classes are more inclined towards the Christian religion than the lower classes, but that the principles of the Gospel are daily taking a firmer hold on the people. The outlook is encouraging. Surely the awakening of the people has been most wonderful; we trust it is not to be followed by a reaction in the contrary direction. We may add that the *first Japanese pastor* was ordained and placed in charge of a native church on the 20th of January last. The church is connected with the Mission of the American Board in Osaka. The membership is twelve. They pay their new pastor, who was educated in America, about fourteen rupees a month, including house rent.

JAPAN is taking hold in earnest of the work of national education. The *Department of Public Instruction* was established in 1871. It is administered by a Government minister, and its work is divided up into several bureaus, such as that of finance, reports, medical affairs, superintendence, etc. In 1874 there were 21,000 public and private elementary schools, with an attendance of over 17,000,000 pupils, of whom 420,000 were girls. The sum expended on these schools in that year was about seven and a half million rupees!



COMPARE the present condition of Japan with its condition hardly twenty years ago, when Commodore Perry's uninvited expedition cast anchor in the harbor of Yokohama. How great, almost incredible, the change! Are not these things too good to be true? And even if true, can we believe that a change so sudden and so revolutionary as this in Japan is more than superficial? Has the reformation struck its roots below the surface? Is it any more than an outward attempt on the part of a comparatively small upper class to copy that external refinement and civilization of other countries which has dazzled their eyes? Are the masses of the people essentially different from what they were twenty years ago? An outside observer is inclined to ask such questions, and to doubt the essential reality and permanence of the revolution. Dr. Freeman profoundly says that "an outward varnish of civilization may easily be put on . . . to attain the substance of such civilization must be the work of time, of trouble, perhaps of difficulties and struggles. In such a state of things, the temptation to grasp what is easiest, to think more of the outside than of the substance, is great and dangerous. And these dangers and difficulties must always be borne in mind in judging the amount of progress which has been made by any emancipated Eastern people. Their progress is likely to be real and lasting in exactly the proportion by which it is native, and not a mere imitation of the manners and institutions of other countries." Dr. Freeman applies this to Turkey. We ask if it be right to apply it to Japan? if the progress there be really "native," or merely imitative of other and more highly civilized countries? We have our hopes for Japan, but we have our fears too. It would be strange if the course of religion and knowledge and civilization in the Island Empire should always run as smooth as it has for the past twenty years.

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ACCORDING to a list published a year ago, there are now in CHINA 189 ordained, 10 medical, and 24 lay missionaries; 3 superintendents of mission presses, and 210 ladies, married and unmarried, connected with the various missions; in all, 436. Of these, 210 are from the United States, 194 from Great Britain, and 32 from Germany. This gives one ordained missionary for every two millions of the Chinese population.

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FOLLOWING our example in India, the Chinese missionaries have recently held their Missionary Conference. We regret that no full and satisfactory account of this meeting, which must have been of very much interest and value, has reached us. Our friends in Lucknow have been more fortunate. We take from the *Lucknow Witness* the following paragraph summarizing the work and results of the Conference. We premise that Shanghai was the place of meeting, and that the Conference sat for ten days—May 10th to May 24th:—

"We have received a full report of the proceedings of the Conference printed in the *Celestial Empire*, a handsome weekly 'Journal of Native and Foreign Affairs in the Far East,' published in Shanghai. Many of the matters discussed were of course such as must always come up in missionary conferences everywhere, and elicited precisely the same differences of opinion as arise in similar gatherings in India. The preponderance of views was also, as a rule, on the same side as in this country. Some thought that missionaries should do nothing but preach, their one object being the salvation of souls. But a larger number appreciated

the immense importance of wielding the powerful agency of the press in behalf of Christian truth, and of vigorously using the weapons furnished by Western science for the overthrow of Chinese superstition. Some were inclined to extreme views in regard to admitting converts to full church membership, making the door very narrow by rigorously enforcing the strict observance of the fourth commandment, exacting a promise of contributions to the support of the Gospel, and insisting on entire abstinence from the use of opium. Others were more keenly alive to the practical difficulties connected with the opium and Sabbath questions, urging liberality of thought in these matters, and showing the necessity of allowing a certain latitude in special cases. One thought that there was no law in the Bible which would justify the making of money contributions a condition of church membership. Another emphasized the importance of consulting the convictions of the native Church in such cases, and acting by the force of public opinion. At one place they admitted no one who had outstanding debts, and if he had a case with the officials he must wait till that case was settled before coming in. In another place the unanimous vote of all church members was obtained in favor of every candidate before admission. In most places a probation, varying according to circumstances, of from three to six months was required, and great pains was taken to destroy the notion that church membership was in any way a means of livelihood."

The Conference also discussed the employment of native agents, and considered the course which missionaries should take with reference to marriage and funeral customs; it wisely decided to let native customs alone so far as possible, only interfering when they clearly involved or led to that which is really idolatrous and superstitious. Committees were appointed to draw up an appeal to Christian lands for more missionary laborers,—to prepare a hymn book for general use,—to partition off the field more wisely to the several missionary societies operating in the Empire,—to revise the accessible literature in Chinese, and to secure the preparation of good books, especially of good school books,—and to compile the statistics of all Protestant Missions in the land. It will thus be seen that the practical outcome of the Conference will probably be larger than that of Allahabad. A book reporting the proceedings is to be published, which we shall hope to review in due time. The Conference was regarded as a "grand success." About 124 members—of whom 74 were gentlemen—were present. The first Sabbath in October was set apart as a day of special prayer for China.

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THE value of the years of hard preparatory work, in which few if any converts are gained, is too often overlooked. In more than one mission field—indeed it is more apt to be the case than not—a period of ten or twelve years elapses before the fruits begin to appear. Canton was a station in which much work was done with nothing to show for it. After *twenty-five years* of hard work the Presbyterian Mission there had only 33 converts; in the next seven years this number was increased nearly six-fold, and the end is not yet.

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WHEN Bishop Burdon of Hongkong undertakes to visit his large diocese thoroughly, he must give up a whole half-year to the work, and travel 5,000 miles. He finds that in China large cities seem to deaden anything like Christian life. "Any of the small country stations would be preferable for work to the city. . . . Even in the country where the "head-quarters happen to be in a city, the converts mostly, if not alto-

“gether, come from outside the walls, and not from inside. . . . At home if our cities are the centre of very much evil, they, at all events, are also the centre of some good. In China, I am afraid, it must be said there is no counteracting influence to the evil, and hence Christianity finds it hard work to make way in its cities.” This is not unlike the experience of Indian missionaries. In a visit of three weeks to the C. M. S. Mission at Fuh-chow, 140 adults were baptized and 500 were confirmed by Bishop Burdon. This mission was established in 1850, and for ten years had no converts; now there are in the city and outlying villages 1,443 native adult Christians, about half of whom are communicants, 52 paid catechists, 80 voluntary helpers, 17 students, and 5 native ministers: 259 adults were baptized last year. There are 70 out-stations. Two new missionaries have just gone out to join the hitherto solitary English missionary, and on the whole the outlook is most encouraging. The great drawback seems to be the ignorance of most of the converts. But the missionaries are aware of this, and are planning means to obviate the danger thus caused.

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BESIDES the missions to the Chinese in China itself, they are followed by Christian endeavor in the various countries to which they emigrate. The Presbyterians, and perhaps other churches, have missions in San Francisco solely for the Chinese; and now we learn that the Board of Missions of the Church of England in Australia and Tasmania is about to open—probably by this time has already opened—a mission for the Chinese settlers in North Queensland. A young man is to be sent to St. Paul’s College, Hongkong, to be educated for this mission.

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THE Church connected with the American Mission in Kharput, ARMENIA, was organized about twenty years since with ten members. The whole number of communicants to the present time has been 260; it is now 120. Seven of the number have become pastors. Seven other churches have been formed by colonization from it. The contributions of the Church for the past sixteen years have amounted to 7,000 dollars; this money has been devoted to the salary of the pastor and teachers, and to the support of native evangelists, from among their own number, among the Kurds in the mountains east. Taking into consideration the comparative value of labor in Eastern Turkey and America, it is estimated that the value of these contributions in the latter country would be at least fifty thousand dollars—a lakh of rupees.

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THE American Presbyterian missionaries among the Nestorians in north-western PERSIA have reported a very interesting revival of religion throughout the field they occupy. This mission, which was established and for many years supported by the American Board (Congregational), has been somewhat remarkable in times past for such seasons of special religious interest.

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THIS mission not long ago had occasion to complain of the intolerant action of the Nestorian Patriarch, who proposed to exclude all other preachers of religion than the priests of his own communion and those of the English Church, alleging that the Archbishop of Canterbury had taken

him and his Church under his fostering protection. He doubtless calculated on the approval of the Archbishop in this piece of intolerance, but reckoned without his host. Many of our readers must have seen the letter which, when the American missionaries appealed to him, the Archbishop promptly despatched to the Patriarch. In that letter "His Holiness" of Nestoria is quite distinctly given to understand that the teachers of Protestantism are not to be robbed, abused and maltreated generally by persons acting under "His Holiness'" directions, as was done in the case complained of, "in the name of the Church of England." "Nothing," says the Archbishop, "would be more likely to destroy the interest that "is felt by religious people in England in the welfare of your Church than "any such injury inflicted on them"—that is, on those in communion with the churches of the American Mission. The Patriarch is further reminded that the American missionaries have done a good work in his country, and is exhorted to secure for them and their followers the "kindly "Christian courtesy which they fully deserve." We trust the Archbishop's counsel will not be lost.

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A PROTESTANT church has just been built and dedicated in the village of Jedaidy, SYRIA. It is near the base of Mount Hermon, the mount of the transfiguration. The site of the ancient Ijon is close by; Cæsarea Philippi is not far off, and the "waters of Merom," now Lake Huleh, are in full view from the little edifice. The American Presbyterian Board is in charge of the mission to which the church belongs.

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THE Bedouins of Syria know a thing or two, as well as other folks. A Bedouin Sheikh has recently promulgated the "platform" of the "Ismaelitic "Alliance" in the present struggle in Turkey. The chief points are these:—

1. The Bedouin know what is going on in the world, and especially between Russia and Turkey.
2. They will remain neutral and bide their time.
3. The Turks will be defeated, driven steadily back by Russia, and finally mass their forces for a desperate battle at Damascus, suffer a terrible overthrow, and just at the critical moment the Bedouin will appear in overwhelming numbers, rout the Russians, and drive them out of Syria.
4. The Bedouin Arabs will then set up a Bedouin empire in all its glory, with a Bedouin emperor, and the Bedouin millennium will begin.
5. Jesus, son of Mary, will then appear to judge the world!

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THE recent wonderful outburst of interest in AFRICAN Missions has suggested to the Church Missionary Society the inquiry how far their old Mission in Sierra Leone can be utilized as the basis of new missions in the western part of the continent. The answer is not wholly favorable to the Sierra Leone Mission. The colony at Sierra Leone was begun to aid in the abolition of the slave trade. It did good service in that work. It has done good service in affording means for the study of the African dialects, the preparation of text-books relating to them, and the training of native evangelists. But, at least up to the present time, it has not been remarkably successful as a starting point for missionary expeditions into



the interior ; nor, from a variety of causes, has it to any appreciable extent leavened the surrounding regions with Christian truth and influence. The work in Sierra Leone itself and the immediately contiguous regions has now been relegated to the native Church, thus leaving the English society free for more aggressive work in the interior. While so much energy is now displayed on the east coast, the old Mission and foothold of Christianity on the west coast should not be abandoned, but should be made the basis of new expeditions far into the interior. This seems to be the desire and purpose of the Church Missionary Society.

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WE learn of a remarkable movement among the Spanish Jews in the town of Oran, Algeria. An evangelist writes that his church, which is capable of holding about three hundred, is thronged every Sunday by Jews who have become interested in the doctrines of Christianity, and who have publicly professed their desire for further instruction.

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THE PACIFIC ISLANDS constitute probably the easiest of all the mission fields in which the Church has carried on her work. At Honolulu, in the Sandwich Islands, where the American Board reaped its first great harvest, it is now proposed to establish a "Pacific Missionary Institute," and Rev. Dr. Hyde, of Massachusetts, has just been appointed as its head by the Committee of the American Board. The want of such an institution has long been felt ; its object is to train a native ministry for the Hawaiian islands, as well as missionaries for the Marquesas and Micronesian islands, lying far to the south and south-east.

After the American Mission in the Sandwich Islands had accomplished a very considerable success, the native Christians established a missionary society, which for a number of years has supported Hawaiian missionaries in some of the Micronesian islands. Now the Christians in Micronesia have followed the same example, and we hear of the "Ponape Board,"—the grandchild of the American Board,—which has been going on for four years, and starts on the fifth year with a balance in the treasury of 25 dollars : "her churches are multiplied, the field is enlarging," writes the missionary on Ponape.

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THINK of a missionary semi-centennial celebrated by South Sea islanders ! The thing was done last year, however strangely the notion may strike us. The king of the Friendly Islands, by royal proclamation, ordered the fiftieth anniversary of the founding upon those islands of the Wesleyan Mission to be observed as a public holiday. About the same time the *centennial* of the establishment of the Moravian Mission at Paramaribo, Guiana, was observed. A contrast this to the days of "cold missionary" ! It is about time for some wiseacre to try to demonstrate once more the proposition that missions are a failure.

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"FIJI was once the symbol for cannibalism," but now, at a certain hour of the day, the bells ring, and all the people, in their own houses, engage in family prayer ! A missionary said that of the 10,000 people on the island where he lived, he did not know of one household where family prayer was not observed.



THE English Wesleyans have now in the Fiji Islands 10 missionaries, 1,621 native catechists and preachers, 17,302 members, 89,532 hearers, and 38,000 pupils in schools. A remarkable revival is reported. In several villages all the adults had been converted. The missionary writes that he never saw anything like it before.

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SIR DAVID WEDDURBURN writes a\*very interesting article in the June Number of the *Fortnightly Review* about the Maoris and Kanakas—the former the natives of New Zealand, the latter of the Sandwich Islands and the small islets of the Pacific. Though now so far separated from each other, there is every reason to believe that they are but different branches of one ancestral stock; in fact the languages spoken by the two races are strikingly alike, and the wonder is that so great a degree of similarity has been preserved without any written literature. He represents the Maoris as ideal savages, with all the bravery and innate nobleness of disposition which we used to attach to the savage of romantic literature. It is a pity that a race so noble should be dying out; but figures, which do not lie, indicate with a clearness as melancholy as unmistakable that soon the Maoris will exist only as a name and a memory. He does not attempt to decide how deep and lasting the impression made by Christian missionaries on the life and character of the Polynesians is, and thinks that there has been, to some extent at least, a reaction against them; for in New Zealand he found many deserted mission stations. On the other hand we understand that the native Church in New Zealand is in a very flourishing condition, and that the Church of England has fourteen Maori ministers among the clergy of the diocese of Auckland. But Sir David Wedderburn still declares that the missionaries have deserved well of the natives. It is due wholly to them that the Polynesians are in any sense an educated people. The success of the missionaries in reducing so many languages to writing, in creating literatures and in teaching the people to read and value them, “reflects credit upon teachers and pupils alike.” The influence of the foreign teachers is allowed to be very great; so much so that in Hawaii the crew of a man-of-war are unable to get the natives to dance for their amusement on Sundays—the reason alleged for refusal being “the missionaries and the police”! While not undertaking to estimate the value of their religious teaching, Sir David confesses that the value of their educational work “appears to cover the other failures of the missionaries, and to compensate amply the islanders for all that they have given up, whether in land, in pecuniary contributions, or in amusement.” He thinks the missionaries have been too severe in condemning the amusements of the islanders, and have thus injured their own influence.

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THE missions of the American Board in PAPAL LANDS find much encouragement. They meet with more or less opposition of course; with some persecution; yet with evident marks of favor from the common people. The countries thus far occupied are Mexico in America, and Spain and Austria in Europe. Mexico has been open to missionaries since 1860. There is now no connection between Church and State. In 1860 the amount of Church property confiscated was two hundred millions

of dollars. Marriage is declared a civil contract. Monastic orders have been abolished, and the amount of property which religious establishments may hold is limited by law, thus preventing abuse of power. It is said that seven-eighths of the Mexicans are still unable to read and write. Yet few countries have more eagerly welcomed Protestant missions.

Guadalajara, in Western Mexico, is one of the largest cities of the republic, and the centre of an important district. It was occupied as a mission station by the American Board in 1873. Soon after, one of the missionaries was killed by a mob, incited by Romish priests. The report now is that "the results, for the amount of effort put forth, have been "greater in the number of converts, and in the general interest awakened "over a very wide field, than in any other mission of the Board. . . . "Probably not less than 3,000 individuals have renounced Romanism." Two churches have been organized. At one of the out-stations 472 persons were said in April to be waiting for a visit from the missionaries in order to make profession of their faith. Just now travelling is dangerous, by reason of the unsettled state of the country.

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IN SPAIN, Santander and other towns and villages in the Asturias have been the seat of operations by this society. A Church has been organized at Zaragoza; large congregations attend public worship. The Mission has been much annoyed by the recent action of the Spanish Government under the new Constitution. This was inevitable. The missionaries send home most interesting accounts of the establishment of a new congregation at one of their out-stations, which we wish we had room to give in full! The mayor of the place tried his best to get up a case against the missionaries for illegal proceedings, but failed. It seems that it is not allowable for more than twenty persons to meet for worship other than Catholic, until notice has been given to the authorities of the establishment of a regular place of worship for the new congregation. The missionaries would therefore wait outside the room until it had been cleared of all but that number; so great was the eagerness of the people to listen to the Gospel that it was sometimes necessary to eject nearly two hundred persons before the numbers were reduced to the legal maximum. The mayor next tried to intimidate the Protestant adherents. The missionary wrote home at the outset that the mayor evidently intended "war to the knife"; afterwards he reported actual and severe persecution, at the instigation of a new priest and two Jesuit missionaries.

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THE famous Eleventh Article of the new Constitution of Spain, by the way, keeps on working just as it began to work, and just as it was expected to work. The Article prohibits the public manifestation of any religion save that of the Romish Church; at the same time it expressly says,—“No one shall be molested on Spanish territory for his religious “opinions, nor in the exercise of his particular form of worship.” A Bible colporteur was arrested in Zaragoza, put in prison and detained three days without any charge having been brought against him; it was said that eleven members of the legislature of Aragon had taken a vow to destroy him. When the governor was appealed to, he at first said, but could not prove, that the colporteur was a vile man who had used blasphemous

language ; then that the case had gone beyond his power, and must now take its regular way through the courts ; but at the end of the three days the man was thrust out of jail as eagerly as Paul and Silas were at Philippi ! In Cadiz the worship of a Protestant congregation was stopped by the mayor, and the congregation turned out of doors, because the preacher's voice could be heard on the street, and thus constituted a "public manifestation" of a religion other than that of Rome. At a village in the north of Spain, where a Protestant congregation has just been gathered, the mayor inquired officially if the place of meeting had any external mark or sign to indicate its character ; if there were any windows or doors opening on the street, and if so, whether they were closed during the hours of service ; and if the preacher's voice could be heard by passers-by ! These are *recent* specimens of religious liberty in Spain.

THE news from the American Board's Austrian Mission is of a very hopeful character. The missionary at Brünn was compelled by the authorities to discontinue not only public lectures, but even private meetings to which only invited guests were admitted. He appealed to Government. He also took steps to bring the subject before the Evangelical Alliance—that unfailing resort of persecuted and troubled Christians everywhere. But there was no necessity for that, as the Vienna ministry decided in his favor, and he is now free to hold private meetings, and public meetings too, in accordance with the law regulating meetings. A restriction is added to the effect that no children connected with the State Church may attend who are bound by the law to attend school—that is, none under fourteen years of age. This decision gives joy not only to the missionary, but also to many sincere inquirers at Brünn.

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#### FOREIGN MISSIONS AT HOME.

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THE contributions to the religious societies of England, as reported at the May anniversaries, were only £2,000 larger in 1876 than in 1875. The amounts were £1,634,233 in 1875, and £1,636,236 in 1876. Fifty-six societies are reported. The British and Foreign Bible Society heads the list, with an income in the former year of £222,320, and in the latter year of £206,978. Last of all comes the Lord's-day Observance Society, with £1,261. We give the figures of the principal foreign missionary societies :—

	1875.	1876.
Church Missionary Society .....	£195,116	£190,693
Wesleyan Missionary Society.....	159,106	146,231
Gospel Propagation Society .....	125,294	136,906
London Missionary Society .....	114,853	109,160
Baptist Missionary Society .....	44,762	39,045
Moravian Missions.....	21,369	15,957
South American Missionary Society ...	13,659	12,253
English Presbyterian Missions .....	8,850	10,709
Total.....	683,009	660,954

THE growth of one missionary society in the United States—the Baptist Missionary Union—may be inferred from the following statement of its condition in 1814 and 1874:—

In 1814,	2	missionaries,	0	native	preachers,	0	churches,	0	members.
In 1874,	128	„	932	„	„	743	„	54,735	„

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THE remarks of Rev. J. Smith of Delhi, now in England, at the last meeting of the Baptist Missionary Society are a capital tonic. He was speaking of the subject of self-support among the native churches, and the best way to develop it. “We do not build their chapels,” he said. “They often come and say, ‘We want a chapel and a school.’ I reply, ‘I am glad of it, and I hope you will be able to build them.’ ‘We cannot,’ they say. ‘I am sure you can.’ ‘Won’t you do it?’ ‘No; I don’t want a chapel. We are content to sit under a tree this fine weather.’ ‘Yes; but it rains sometimes.’ ‘Then you must build yourselves a place to keep yourselves from the rain.’ ‘What are we to do?’ ‘Why, you can all work; set about it and put up the walls, and I will give you the wood for the roof and the doors.’ In that way they get their places built, and the buildings are their own. There are lots of big buildings in India put up with English money that would do more good in the Bay of Bengal than where they are. If I had built these places for them, they would have said, ‘They belong to the missionary; he will repair them, and light them, and clean them.’ I have nothing to do with them; my business is to preach the Gospel. I trust in the power of the Gospel, and I have never trusted in it in vain.”

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THE *Congregationalist* of Boston, U.S., has a suggestion for the ladies who conduct the modern “Women’s Boards.” It is that they should be slow in adopting any theory by which woman’s work in missions is to be distinct and separate from that of men. The family is one, the Church is one, and this work is one; and every candid reader must see that if each sex is to have its own separate organization in carrying forward the different departments of our benevolent operations serious obstacles to the highest success must inevitably be encountered. This suggestion is needed, and we hope will be duly pondered by those who are connected with the women’s missionary societies. The tendency which the *Congregationalist* speaks of can be discerned, we think, in the foreign field, and we do not think that many can be found to say that it is a desirable tendency. The recent activity in behalf of heathen women among the women of Christian lands has doubtless resulted in a vast amount of good, both at home and abroad; but, if we mistake not, there is a danger of division, which would go far to neutralize the good. The Church moves the strongest when she moves unitedly. This theory—that men are to preach to the men, and women to the women,—that men are to give up to the women all that pertains to work among their own sex, which the very existence of such organizations tends to foster, is bad, and should be resisted. We confess that we have for some time been affected with scepticism of a mild type concerning “Women’s Boards.” We might say more but forbear.



## INDIAN NOTES.

WE regret our inability to give in this Number the statistics of baptisms for the past two years in the Indian missions. We have for some time been collecting the figures for 1876 and also for 1875, since we did not give the latter last year. But the collection of statistical information is not easy, and cannot be performed at short notice; though many missions have been reported in full, we have not yet received the reports from others. Rev. Mr. Ellis of Calcutta was collecting the statistics of Bengal and Assam; and his lamented death has prevented our receiving anything at all from that important part of the Indian missionary field. We accordingly allow the subject to stand over until October, hoping then to be able to do with some degree of accuracy what we could now attempt with but partial success. And as we have received but very few Reports from the Bible and Tract Societies of the country, we cannot now give the usual summary of their operations for the past year. That, too, we relegate to a more convenient season.

THIS is not the time for Mission Reports, but a few have been received since the appearance of our last Number. These are acknowledged elsewhere. Some of the most interesting incidents of missionary work which we find in them may be given here. The famine which has been raging in South India, and of which in some districts the worst is yet to come, has affected with disease and desolation many of the missions. It has given color to several of the Reports before us. Besides the efforts to relieve suffering made by nearly all the missions, one missionary, Rev. Mr. Clough of Ongole, has contracted to dig about three and a half miles of the Madras east coast canal as a relief work for the Christians of his field. In this way he hopes to get through the famine without serious suffering. In many of the Reports, too, the ravages of pestilence are bewailed; cholera and small-pox have made sad havoc in many a thriving mission station.

THE missionaries of the Free Baptist Mission in Orissa find some encouragement in the dissemination of literature. "Our books are much sought after now," writes the Rev. J. Phillips, "*often by name*, although they are generally sold now." He contrasts this with the state of things some years ago, when books would be taken only to be returned or torn up. Mr. Marshall of Balasore reports that "the Bible, which, in the early times of the history of our mission, was considered so unholy a book as to defile the man who would touch it, is to-day sought after as no other book is sought. It has already become *the* book among Hindus of our stations."

Mr. Phillips of Jellasore met with an educated Babu, and asked him what he thought the religious future of India was to be. The Babu considered the question a hard one, but said that idolatry was doomed. "It is impossible for the Hindus to remain idolaters. Atheism could never satisfy a people for any considerable length of time. I have little hope of Brahmaism. Its votaries are already very much divided against themselves. I myself could be a Christian if I could believe in the divinity of Christ." Such testimony is not, we think, infrequent now.



IN our Number for April 1876 we gave a short account of a most promising and wholly indigenous home mission, started by Rev. Mothura Nath Basu of Calcutta, at Gopalganj, in the Faridpur district. The second Report of that mission, for the year 1876, has just been received, and is one of very great interest. The people of Gopalganj have become rather unfriendly, owing to the baptism of the son of their late head-man. The Mission, however, has flourished in other villages, and five persons were baptized during the year. The liberality of his friends has enabled Mr. Basu to get a boat for touring, to build a small chapel costing Rs. 250, and to employ an assistant preacher and Bible-woman. He writes full of faith and joy in his self-appointed work, in which we cannot doubt that he will be, as he has been in the past, abundantly blessed and useful. We bid him a hearty *God-speed* in his efforts. Would that the number of workmen like him might be infinitely increased!

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THEOLOGICAL schools in connection with the various missionary societies are now getting so numerous as to constitute in themselves a very good proof of the essential progress which Christianity is making in the land; at the same time their existence is an earnest of the work which will be done in the future, as all admit that the real work of evangelizing India must be done by natives of India. We notice, incorporated with the Report of the American Baptist Telugu Mission, that of the "Brownson Theological Seminary" at Ramapatam. It has one American and three native teachers. A course of study extending over three years, with 6 pupils in the first class, 27 in the second, and 36 in the third. There is also a preparatory department with 32 pupils. The American Marathi Mission is just starting such a school at Ahmadnagar, in the Dakhan.

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OUR German friends on the west coast print this year, as always, a very interesting Report, and in appearance one of the neatest of the multitude which comes to us. We wish we had space for longer extracts than it is possible to make. Those who sometimes translate religious books from English into the vernacular of their district are frequently told that they are wasting their strength, as such translations are not apt to be suitable for Indian readers. Here is a crumb of comfort for such disappointed workers: A young Hindu in the South Maratha Country, tolerably well educated, was falling into bad habits. He had stolen six rupees from his aunt. He found on the road a little book. It was the well known *Heart Book*, which has been translated from the German not only into English, but we know not into how many other tongues, among which are several Indian languages. The young man read the book. He was struck by the correspondence between the state of the sinful heart described in its words and pictures and the condition of his own heart. He went home, confessed his theft and returned the money. For six months he read and re-read the *Heart Book*. His conscience had before never given him a pang. Now it knew no rest. His aunt advised him to go to a friend in another town, who had a book which they called "God's Word." He went. He borrowed his friend's Bible, and read it as carefully as he had read the *Heart Book*. He was converted, refused to

worship with his family the family gods, and finally declared himself a Christian. He was cast out by his family after some persecution, and after his baptism was mourned by them as dead. He is now, says the Report, a happy Christian. One incident in his experience is a counterpart to that of the Orissa convert who smote the idol in the temple of Jagannath:—

“Some men said to me, near the temple: ‘You say, The idols are nothing. Kick our Hanuman with your foot, and you will see that some misfortune will befall you ere the sun sets.’ I said: ‘What could Hanuman do to me? It is only a dead idol of stone,’ and kicked it. They were amazed that I dared commit such a crime and said, certainly I should be punished before the setting of the sun. But as nothing happened, they were astonished, but thought that within the next four months the god Hanuman would take his revenge. But to their great confusion this period also passed without any bad consequences to me.”

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In their public preaching some of the German missionaries have met with great annoyance from an opposition Hindu preacher—a Shivite. In Bombay and in other places we are accustomed to such disturbers; and our brethren on the west coast must not think that any strange thing has happened to them in encountering this man, though they describe him as a “peculiar new phenomenon.” He has a wonderful faculty for annoyance, as such men are apt to have, but, fortunately for the Christians, a small stock of patience. He followed the missionaries round from place armed with a Tamil Bible and a copy of some Hindu Shastras, which, however, he was too ignorant to compare to good advantage even for his own purpose. His usual course was to ask vile and blasphemous questions, at which his attendants would raise a great laugh and clamor. The missionaries showed great forbearance in dealing with him; sometimes suffering his impertinence and insults until he himself got tired of it and retired vanquished by the patience of his adversaries;—sometimes dividing their forces into several preaching companies, only one of which could be troubled at a time. The people think he is an incarnation of Shiva. The missionaries are disposed to regard him as an “incarnation of the natural hatred of the natural man against the Gospel.” Finally his conduct became too outrageous for endurance, and legal proceedings were begun against him. Then he appeared at the missionary’s and begged off, promising to behave himself in future, which so far he has done.

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WE notice with the utmost satisfaction that the Basel Mission has no trouble at all with caste. The present generation of missionaries feel grateful to their predecessors—the founders of their mission—for having laid the foundation in the right way. “We think it good to give an un-“equivocal testimony,” says the Report,—

“That caste is no difficulty in our congregations. There may perhaps now and then be a reluctance about marrying into a caste essentially lower, and very ignorant people may have some misgivings about being too intimate with Christians from a lower caste, although even these things are almost limited to those of our places which border on the districts where caste Christians are. But we may safely say, that by far the most general rule is, that our Christians do not think of caste distinctions, that in the Lord’s Supper not the least trace of it can be discovered, that in social intercourse nothing is discovered of caste, that in our boarding schools all castes from the Brahman down to the Pariah and the Holeyá freely participate in the same meals, and that even intermarriages between

Christians of different castes are so common and so natural, that they are not even noticed as anything exceptional. And more than this, not only our Christians, but also many of the heathens who have to do with us, think it a matter of course, and a very great progress, which is a recommendation of Christianity, that we have done away with caste. It would indeed now be the most difficult thing to introduce it again, as hundreds and hundreds of the second and third generations of our Christians are sprung from a mixture of castes."

We heartily congratulate the Basel missionaries. Happy indeed is the mission field which is in such a case!

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THE missionaries report with great gratification that they were able last year to open two new stations—one at Kudapur-Basaruru on the west coast between Honore and Uday, and the other in the Wynaad at Vythery. They also hope to put a missionary at Manantoddy, on the Ghats just east of Cananore and north-west of Utacamand. Two of the missionaries have died during the year. Rev. Andreas Köhler came out in 1873 and was stationed at Kaity. He was employed especially in evangelistic work among the Badagas. He was full of faith and zeal. He was about to be married when in May, 1876 he was attacked by serious illness, and died early on the 30th of that month. Mr. Samuel G. Schoch was engaged in the industrial department of the mission. He came out in 1857. Though his special work was of a secular character, he did much for the moral and religious welfare of his workmen; he also superintended for a time the colportage operations of his district, and greatly increased the sale of religious books. He died October 9th, 1876, and was buried the next day, at the very hour which had been fixed as the time of his departure to Europe for his health.

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WE have often spoken of the subject of female education. We see from the Report of the Wesleyan Mission in the Madras Presidency that they have about 1,200 girls in their schools, and for the most part are able to report good attendance and good progress. By way of comparison we may add that in the vernacular schools for boys the number of pupils is just about the same—1,200. The London Mission in Travancore have in their schools 1,653 girls, of whom about 500 are heathen, 948 are Protestant, and 41 Romanist.

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WE trust that Dr. Caldwell's elevation to the episcopate will not be the cause of his relinquishing the special work of preaching to the high-caste natives of his district, which for the past two years he has carried on with such success. It is too bad to spoil a good missionary, even to make a good bishop. His last Report is before us, and carries the account of his tours down to the end of February last. The whole is very interesting, but one incident is peculiarly so. Alvar Tirunagari (commonly called by Europeans Alvar *Tinnivelli*) is a town of about 5,600 inhabitants, of whom a fourth part are Brahmans. It contains the most sacred Vaishnava shrine in the Tinnivelli district, and is a great centre of pilgrimage. Here Dr. Caldwell was invited by six young Hindus to come and preach. On his arrival he was received by a procession of men, who, with the temple elephant and banners, escorted him to his tent. The people arranged the great en-

trance hall of the temple itself—a large hall “with 95 monolith pillars and “the history of Rama painted all over the roof”—for his addresses; and here he spoke repeatedly to audiences numbering 400, 500, and 600. Afterwards Mr. Rivington, the well known preacher of the Society of St. John the Evangelist, was invited by Dr. Caldwell to visit him there, and himself to address the people in the same place. He was quick to do so, and had an audience of over 1,000 Hindus, besides Christians to the number of 200. The use of a Hindu temple for Christian preaching is a novelty—but to have the temple offered for such a purpose by the Hindus themselves, and for them to assemble in it in such crowds and listen with approval to the preachers of Christianity, is almost a miracle. As a result of Dr. Caldwell's visit to this place twenty-one young men declared their desire and purpose to become Christians. The origin of the movement Dr. Caldwell thinks is the teaching given in the S. P. G. Anglo-vernacular school in the place.

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THE London Mission in Travancore has passed through a year of difficulty and trials. Not to mention petty troubles,—two of its missionaries have been removed by death; another has been called away to other duties at Madras; and at least one of the remaining force has been prostrated by illness, which though not acute, nor sufficient to keep him from all labor, has yet been such as to diminish his efficiency in the labors which in spite of feebleness he has felt compelled to discharge. The effect of the famine has been felt to a degree, and cholera has done its work in Travancore as in so many other parts of the land. One of the missionaries, too, has been much occupied in defending a few Christians who were unjustly and most unreasonably prosecuted for arson by a wealthy French planter. The case was carried on appeal from court to court, owing to the shameful irregularities in the lower courts; and though the result was the entire acquittal of the accused Christians and their ultimate release, and also a severe rebuke of the irregularities which marked the proceedings before the magistrates who first tried the case, yet the work of the missionary was hindered for months, and all the Christians in the vicinity were in fear that they too might be in some way involved in this or similar difficulties. In other respects the Report for 1876, which lies before us, speaks with encouraging hopefulness of the work. The medical department, especially, under the care of Dr. Thomson of Neyoor, seems to be peculiarly well managed and very efficient.

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THE Report mentions the completion of the Travancore census—the first census ever taken by a native Indian Government. On the whole the work was well done; but some confusion crept into the educational statistics, which the missionaries point out. Some of these errors should in fairness be officially corrected. For instance, the number of native Christian educated females is set down at far too small a figure; and the proportion of Christian women above fifteen who are educated to the total population is given in the census at 78 per 10,000, whereas it is really 1243! Again the census says that “the native Christians of all classes have “12.42 per cent. of their male population educated,” whereas the true proportion is 29 or 30 per cent. The census also shows that favoritism is



shown in the distribution of Government patronage ; for the Malayali Sudras, forming 19·1 per cent. of the population, and ranking thirteenth in the percentage of educated males, absorb 58·81 per cent. of the public offices ; while the native Christians, who comprise about 20 per cent. of the population, and whose educational statistics are better than those of the Sudras, get but 4·43 per cent. The census brings out the fact that 420 different Hindu castes are recognized by the Government !

WE introduce a few extracts from the journal of a Bible colporteur, agreeing with the author of the Report that they are highly interesting, and well illustrate the religious condition of the people of Travancore :—

“While offering to sell the Scriptures, a Sudra replied to me, ‘This book will suit only the white monkeys and the Nasranis.’ ‘Who are the white monkeys?’ I asked. ‘The Europeans,’ he answered; ‘as monkeys sit on trees, so they sit on chairs.’ ‘Why then,’ said I, ‘do the Maharajah and officials sit on chairs?’ Then he abused me.

“A heathen schoolmaster objected, ‘I have found some contradictions in your Bible, therefore I prefer other books.’ ‘What are those contradictions?’ ‘In the Mosaic writings, it is allowed to men to keep several wives and concubines, as for instance, Abraham did, but this is forbidden in the New Testament.’

“A Roman Catholic asked to see my books and I showed him a Scripture portion. On hearing that the price was only 6 pie, he hastily gave it back and walked off saying, ‘This is a Protestant book.’ I asked how he knew that so quickly. ‘If this,’ said he, ‘were one of our books, it would have been charged 12 annas at least.’

“A Mohammadan bought a Tamil Bible. This is the first *complete* Bible I have been able to sell to this class of people.

“A Sudra B.A. said, ‘Our professors are very learned men, but they do not speak of Christianity to us, though I learned several years under them. You alone go about in this way to spread Christianity; you are extremely ignorant men.’

“A Roman Catholic reproached us for not having images to worship, by saying, ‘These are the books of those who *worship the bare walls.*’

“‘Christianity is good and the Book is good,’ said a Menon, ‘love is the chief command, yet Christians do not show us any love and treat us black people like their shoes under their feet.’

“A Brahmin said, ‘Christians themselves speak contrary to the Bible, for Christ turned water into wine, yet Christians say that drinking liquors is wrong.’”

WE have this year for the first time the Report of the *Madras School-Book and Vernacular Literature Society*. The Society is evidently doing a good work in providing, in the several languages which are used in the southern Presidency, a large body of pure and entertaining literature. It has been in existence for fifty-six years. On the Committee, either as managing or corresponding members, are such men as Bishop Caldwell, Dr. Bower, Rev. Mr. Macdonald, Madras Secretary of the C.M.S., Rev. Mr. Clay, S.P.G. missionary at Mutyalpad, A. C. Burnell, Esq., of the Madras Civil Service, and Dr. Pope, the well known Tamil scholar, and others, both English and native scholars. Last year 95,000 copies of seven school-books were reprinted. The Society maintains a monthly—the *Janavinodini*, both in Tamil and Telugu. The circulation of the two editions is about 850. This periodical is doing much to disseminate useful information among both children and adults,

and we are glad to see that it is becoming self-supporting. A series of expurgated vernacular classics has been begun, and popular works are also in hand. This society is not infected by the insane dread of translations and adaptations from the English which is sometimes met with. Such books as *Lamb's Tales from Shakespeare*, *Old Deccan Days*, Miss Edgeworth's *Little Merchants*, *Robinson Crusoe*, and many others have been or are to be published. And why should they not be?

So much for our review of the Reports of the quarter.

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THERE is no city in India which begins to manifest such energy in evangelistic work as Calcutta. The latest thing we have heard of in this line is nothing less than a thorough "house to house visitation" of the whole city, in the course of which a gospel and tract are to be delivered at each dwelling, and, so far as practicable, the inmates of every house to be conversed with on religion. The work will be found both hard and vast; it will require an uncommon degree of energy, perseverance and tact. We hope that our friends in Calcutta will be as successful in carrying it through as they have been in other kinds of Christian effort.

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No missionaries show greater self-denial than the Moravians. They always try to find the very hardest fields. In out-of-the-way corners of the world, where no one else will go, and among people that all other societies seem to conspire in neglecting, you are pretty sure to come across a Moravian Mission, manned by a few self-devoted souls, toiling faithfully on in the solitude of their unknown field, and caring not for the praise of men. In India, true to their instincts, they have left the big places to the other societies, and gone up among the Himalayas, burying themselves among the valleys and shadows of the "abode of snow," and there they are working among a race perhaps more inaccessible than any other in this part of the world to Christianity. At Kyelang and at Poo, as near as possible to the boundary of Chinese Tibet, which political jealousy renders impassable, they are trying to make inroads upon the prevailing Buddhism. Their faith and their devotion are sublime; their present success is small, but the seeds they are sowing will bear fruit in future. The Mission was begun in 1855, and the first converts were baptized in 1865. At the end of 1873 there were only twenty-three converts and three candidates for baptism.

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THE Bassein Normal and Industrial Institute, in Bassein, Burma, has a remarkable history. It is emphatically, as the Superintendent says in his last Report, of indigenous growth. It dates from the year 1860. The Karen Christians in the district, connected with the American Baptist Mission, desired to have a school in which their children could get a good education. Without any help from the missionary, even without his advice, and to some extent against his advice and desire, they resolved to start such a school, and get a missionary from the United States to take charge of it. First a vernacular school was begun, to the support of which the association of Karen pastors thought that every member of the churches should give annually four annas and half a basket of paddy. In 1861 the missionary found that the Karens were trying to start an English school; he did not believe in the wisdom of giving the Karens an English educa-

tion ; but seeing their determination he wisely yielded to their desires, and resolved to aid them in the accomplishment of the plan. That year the Karens contributed Rs. 2,427 and 1,168 baskets of paddy for the erection of the buildings. Two hundred pupils flocked to the school, while in smaller village schools affiliated to the central institution there were seven hundred more. For a series of years the contributions from the natives for the support of the school hardly fell at all below the figures just given, and sometimes rose above. Then the Government also began to make an annual grant of Rs. 1,500 to the school, and afterwards increased it to Rs. 2,000. Not a dollar from America was expended in the erection of the original buildings. Since February 1869, about Rs. 20,000 have been spent on buildings for the use of the scholars, of which but little over one-tenth has come from America. The Karens are now trying to raise a fund of Rs. 20,000 for the erection of a new and spacious building for the use of the English and male vernacular departments of the school. Over Rs. 7,000 had been raised when the last Report was written, and much of the timber secured. The Superintendent thinks that three years will see the whole raised from the Karens alone. We know of no mission that can tell a better story of self-help than this.

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LATE in 1873 Rev. Dr. F. Mason, for so many years a missionary of the American Baptist Missionary Union in Burma, went to Bhamo, on the Upper Irawaddi, with the intention of beginning there a mission for the Shans—the native population of that region. The plan was frustrated by the death of the veteran missionary, which occurred before his new station had been fairly occupied. We notice with great pleasure that the plan has now been taken up again, and Rev. Mr. Cushing of the same Society has gone to Bhamo to undertake the establishment of the Shan mission which Dr. Mason had hoped to found. He was obliged to secure from the king of Burma a written order allowing him to buy land for a house, purchase materials, and hire men to erect it ; this order he obtained without difficulty after a little delay. He arrived at Bhamo last January, and, after looking about him a little, sent promptly home to the secretaries of his Society a stirring appeal for men to make a forward movement into the territory of which Bhamo may be considered the door. From Bhamo he also proposes to work among the Ka-khyens, a race of aborigines like the Karens of Lower Burma. They are independent mountaineers, resisting stoutly, and thus far successfully, repeated efforts of Burma to reduce them to subjection. Mr. Cushing remains for a time at Bhamo, until the missionaries for whom he has asked come out to relieve him, or until his Society definitely determines not to occupy the new station. Meanwhile his wife goes back to their old station, Tounghoo, to care for things there while her husband holds his vidette's post in the far advance. We hope that the Society which so long and so nobly supported Judson and his earlier compeers will not forsake their successors in the same field. It would be a lasting reproach to the American Baptist Missionary Union should it allow Mr. Cushing to fall back for want of reinforcements.

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BISHOP JOHNSON undoubtedly did well to call together the Ecclesiastical Conference which was held at Calcutta early in July. Assemblies in

which Christian men give and take counsel on important matters are useful at almost any time; but Bishop Johnson entered on the duties of his vast diocese at a peculiarly trying time; questions vital to the well-being of his church had run a line of division through the ranks of clergy and laity alike. His wisdom in making these questions the subject of friendly discussion cannot be doubted; for even if the Conference actually and officially settled nothing—and it could not, for it was simply an advisory not an official body—it did good service in bringing out with distinctness the matters on which difference of opinion exists, and so in clearing up the ecclesiastical atmosphere. We shall not try to give any account of the Conference, or even to review its proceedings, since the newspaper press has sufficiently performed both those duties. But we have a few remarks to make.

Bishop Johnson found himself confronted by an anomaly when he assumed charge of his diocese. That anomaly consists in the existence and activity in his metropolitan province of voluntary societies engaged in missionary work. The Bishop himself described the position of things so well in one of his speeches before the Conference that we will just quote his words:—

“As regards, then, the present position of the societies here, they are at work within the area over which the fuller and complete society, the Church has been established in regular dioceses, and the state of things is this: the Missionary Society work within the limits of a duly constituted diocese, working as a more or less distinct form of the Church organization, with its own rules, its own plans of action, and its own organization; but still it is all the time in a manifest condition of incompleteness; it is dependent on the diocesan church organization for many of the provisions necessary to the doing of its work; it must come to the Church authority for the ordination of its ministers, or for the authority which enables a minister ordained elsewhere to exercise his ministerial functions; it must come to the same Church authority for the confirmation of its baptized members, the consecration of its churches, etc. The mission work is therefore carried on under a mixed system, and all persons connected with it are more or less subject to a divided or rather a double authority.”

This seems perfectly plain. In fact we do not see how anything could be more so than that these voluntary societies directed by an authority other than that of the Bishop are in essential contradiction to the very *idea* of an episcopacy. What this idea—this fundamental principle of episcopacy, is, was stated plainly enough at the Conference, and denied by no one: The Bishop is the *fons et origo* of all spiritual authority in the diocese; his authority in the Church on all spiritual matters is decisive; he is at the head of all spiritual work. The now famous Calcutta resolutions, in saying that the Bishop was ultimately responsible for all the spiritual teaching in his diocese, only formulated the doctrine which lies at the very basis of episcopacy. Unless, then, the missionary societies come under the direct authority and rule of the Bishop, as certainly the Church Missionary Society has never done, their position is simply anomalous. They can be said to exist and work only on sufferance. Mr. Dyson's ingenious parallel between the missionaries controlled by a lay *committee* and the chaplains controlled by a lay *Government* was nothing to the purpose. It only showed that the anomaly affected others than missionaries. It was a very inconvenient parallel for those who believe that the connection between Church and State is wise and good. But Mr. Dyson should remember that those who are now trying to bring the missionary societies more directly under episcopal control are also demanding the separation of



Church and State. In this they are only acting consistently. No more was it at all to the purpose to undertake to show that the anomaly complained of by the High Church party is not, as a matter of fact, practically felt. That it has not been practically felt is due, not to the system under which the societies work, but to the forbearance of previous bishops, who have not cared to interfere, as, according to the law of their Church they had an unquestionable right to do, in the operations of societies which in other particulars were working in accordance with episcopal rules, and undoubtedly doing much good. The Ceylon case shows us to what this anomaly has led, and indicates to what it may lead at almost any time.

We wish this were the only anomaly in the case. But it is not; it is only the beginning of sorrows. Suppose that the bishops have their way, and that the societies are subordinated more wholly to them. Then we must ask, What right have State-paid servants, in their capacity as such, to control operations with which the State has confessedly no right to deal? Is the Queen's proclamation of religious neutrality to be annulled? Are the bishops to be paid by money got, as Mr. Dyson said, by "the taxation of Hindus, Musalmans and non-Christians," in order that they may direct proselytizing operations among Hindus, Musalmans and non-Christians, who would thus be compelled against their will to pay for the upsetting of their own religions? And if, by the disestablishment of the English Church in India, this difficulty should be removed, others are ready to take its place. To begin with, the bishops have quite enough to do already in caring for their large dioceses, without attending to missionary work at all. If, in addition to superintending the English chaplains, they must also oversee the operations of the missionary societies in any really efficient manner,—and the very thing asked for is to make their superintendence efficient and real, instead of merely formal as now,—the result will be either that the bishops will die of overwork, or that they will neglect some of their duties. The offices of chaplain-general and missionary bishop are incompatible, simply because either one of them alone is enough to absorb the whole attention and to demand the entire strength of one man. Then again, with the present system of appointing bishops, the missionaries would never be sure of getting a bishop at all in sympathy with them in many important things. Suppose, for instance, a bishop with the views of Dr. Coplestone should be placed in charge of the work of the Church Missionary Society, or a man like the Bishop of Durham over the missionaries of the Society for the Propagation of the Gospel and of the Society of St. John the Evangelist, harmonious action would be impossible. Look at Ceylon. The societies, if placed directly under the supervision of the bishops, as Dr. Johnson and his party desire, could hope for harmonious action only on condition of having themselves a voice in the selection of the bishops who were to direct them. At present, schools of thought not merely inharmonious, but essentially repugnant to each other, are now held in a forced and purely external union by the attachment of Church and State in England; and to us it seems very clear that disestablishment in England is the only means by which peace in India can be secured. As things are now, the Indian bishops are unwilling to suffer in their dioceses the presence and the labors of clergymen who are not, except in a formal and partial sense, subject to their control. They are perfectly right in desiring to see the theoretical power of the episcopal office realized in fact. On the other

hand, the missionaries are unwilling, and rightly unwilling, to see their operations placed under the direct and intimate supervision of men wielding episcopal authority to the utmost extent of ecclesiastical law, in whose appointment they were not consulted, and of whose views they are perhaps suspicious. They have now no objections to bring their candidates to the bishop—whoever he may be—for confirmation or ordination, but they do not wish a State-appointed bishop to be too familiar with their work, or to have too much authority over it. They are content with an episcopal supervision such as a speaker at the Conference called “a mere form and an “empty show”—“an unreality—a mere piece of red-tapism.” The moment the bishop’s office becomes *real*, and what according to the fundamental principle of episcopacy it should be, they will become dissatisfied; then they will very properly demand a voice in the selection of their bishops. As things are now, they seem to prefer a sort of emasculated episcopacy, which it is as natural for them to desire as it is for the bishops to refuse.

Should disestablishment become a fact, we should probably see ere long *bonâ fide* “missionary bishops” appointed and paid by the societies, wholly in sympathy with the societies, devoted to their interests, untrammelled either by political connections, or Queen’s proclamations, or Government duties, and thus able really to further the work for which the societies exist. They would be bishops indeed, and missionaries indeed. If any one objects that the world would be offended by the spectacle of antagonistic episcopal churches and bishops in the same country, it might be asked in reply if that would be any worse than the spectacle of a church nominally and legally one, but containing antagonistic factions. Civil war is the worst of all war; so rivalry and contention between different churches is less offensive than rivalry and contention between the opposing parties of the same church. At least so it seems to us.

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WE need say but a word about the Ceylon case. The papers report “on authority”—but on what authority we do not know—that the highest legal opinion in England has been sought, and is to the effect that the inhibition of a colonial prelate given without trial has no binding force whatever; and that Mr. Clark, the Superintendent of the Tamil Cooly Mission, has received instructions from his committee to report this to Bishop Coplestone, and then to go quietly on with his work as if nothing had happened. It will be remembered that the C. M. S. missionaries undertook not long ago the erection of three church-buildings for their native congregations, in order to obviate the necessity of their worshipping in churches filled with ritualistic emblems, the influence of which they feared. The Bishop gave the missionaries three months’ time to consider whether they would abandon the building of the churches, which he considered as an act contrary to the unity of his church, or lose their licenses. But we now understand that he has, at least for the time being, retreated from this position, and has informed the missionaries that, while still holding the same opinions as before, he will not now proceed against them if they continue work on the new churches. Perhaps he has been disappointed in not getting from the home bishops that support on which he may have relied at first; perhaps the very firm, almost defiant, attitude of the Church Missionary Society’s committee may have

had an effect on his mind, and made him realize the amount of opposition which he was exciting; at any rate he has done well to pause in his efforts at coercion; and we hope that wiser counsels will ultimately prevail with him. He has a perfect right to his own opinions, and to further those opinions by all proper means. Probably his experience has now taught him a useful lesson as to the value of coercion in religious matters.

OUR readers will remember the baptism of a Bramman youth, about two months ago, in Mysore, and the subsequent law-suit. We have received from Mr. Hocken, the missionary at Mysore, a short account of the whole affair, which it may be well enough to give.

Iyengar, the youth in question, is a tall, handsome boy, remarkable for his intelligence and decision of character. The *Bazar Book* and the influence of a Christian friend were the means used for his conversion. His desire for baptism was intense; as he had already been kept waiting a long time, and had given full proof of his sincerity and firmness, there seemed to be no reason for further hesitation; so he was baptized on Sunday the 20th of May, during the usual morning's service. His father and brothers knew that he was a Christian in heart, yet they were startled when he took the final step. They received him with a hailstorm of abuse; it was fearful to hear the awful imprecations with which his father greeted him. The news spread, and the whole place was in commotion. Iyengar is connected with the chief families in the place, the heads of the Iyengars who are dominant both in the town and in the Government offices. It is not easy to depict their exasperation; not knowing exactly what charge to bring, they said it was a disgrace to their caste, an insult to His Highness the Raja, a scandal on the Mysore Guru with whom Iyengar had sat at meat, and a direct violation of the Queen's proclamation! Things reached a climax when about two hundred Vaidika Brahmans came, armed with clubs, to the mission house, and said amid shouts and curses that they would die rather than leave this insult unavenged. They became so violent at length that they had to be dispersed by the police.

Iyengar's father and friends had every opportunity of using their influence with him, and they tried hard, with every means in their power short of force, to induce him to return to heathenism, but he refused either to become a heathen, or to return with them to his home: for he knew he could never cross the threshold of their door as a Christian, and he said he was determined rather to die like the martyr of Delhi than become a Hindu.

On June 1st the case was heard in the Deputy Commissioner's Court, Mysore. It was intended to bring against the missionary a charge of kidnapping, but finding that was not tenable the Brahmans filed the case under Section 4 of the "Rules for the Guardianship of Minors in Mysore." It was a very trying time for Iyengar: the place was packed with Brahmans, and his father was before him, the very image of anguish. The Judge asked him by what name he would be sworn (the place was still as death to catch his answer); he said, "I am a Christian, and will be sworn in the name of Jehovah." A rustle like a shudder passed through the crowded court. During a long and difficult cross-examination it was evident to all that he was a self-possessed, intelligent youth who had embraced Christianity

with all his heart. Once, to the confusion of his examiner, who was a Brahman, and the merriment of others, he returned rather a smart repartee, when in reply to a question on some nice caste distinction he said, "I don't know exactly the answer you want, but this I do know,—before I gave myself to Christ I was an unclean outcast, now I am a Brahman of the purest type."

Mr. J. Evers, B.L., who conducted the defence with great care and ability, complained at the commencement that the case had been improperly brought, and in a very able speech placed the whole matter lucidly before the Court. His defence amounted to this:—

1. The "Rules for the Guardianship of Minors in Mysore," under which this case is brought, have been in operation in Mysore since 1872, but they were not made specially for this province, but are portions taken from Acts in operation in Bengal and Madras, and which apply only to persons who are wards of court, in which case the legal majority is deferred till the completion of the eighteenth year, so that their property may not be squandered. In the case in question no property is spoken of, the youth is not a ward of court, and the desire is, not to appoint guardians to one destitute of them, but to restore by law one to his natural guardian; and so the rules under which this suit is filed do not, and cannot, apply in the present case.

2. As a further proof, he stated that at different times "conversion cases" had been brought before the three High Courts, and the highest legal opinion had been obtained; yet he challenged the plaintiff's counsel to instance a single case which had been brought under this Act.

3. Even if it could be, he would submit that, because father and son were of different religious and social status, under Section 11 of these very rules the father could not now be appointed guardian.

4. The case should have been brought as a civil suit, and a value placed on the boy, who might then have been sued for as any property of that value,—in which case he would have shown that Iyengar, having completed his fifteenth year, was, according to Manu and others, not a minor, and appealed to the Court to decide as to his discretion. He was also prepared to show that by a late decision of the Privy Council, on a case in Bengal, and by the terms on which Hindu youths enter the Civil Service, they are regarded by the law as entering on their majority with their sixteenth year. This was the case for the defence.

The plaintiff's counsel tried to show that these rules did apply in this case; that Iyengar was a minor according to Hindu law even if these rules did not apply; that improper inducements, such as rapid promotion in school, gifts of books, etc., had been used to entice the boy from the faith of his fathers; and that as his father was his natural guardian he should be restored to him by law, and forced to submit to the teaching and ceremonies necessary for his re-introduction to caste.

The case was heard at great length, many high authorities were cited, and an immense amount of legal learning displayed. No one seemed exactly to know to which side the balance would turn. The adjournment from time to time only seemed to embitter and inflame the excitement, and on the day on which it was dismissed things were so serious that it was thought necessary for the Town Magistrate, the Inspector of Police, and a body of men to be present in order to prevent a riot.



On that eventful day the Court ruled that—"The relief sought was not such as could be granted under these rules,—that they made no provision for the appointment of a guardian where a natural guardian is alive, and only referred to such minors as were under the control of the court as a ward of court."

This was the very ground taken by Mr. Evers at the beginning.

One paragraph in the judgment seemed to advise the plaintiff to file a civil suit, but another indicated that in that case it would be necessary to take steps to prevent Iyengar from being improperly used. For the Magistrate took care to say,—“I conceive a civil court would not feel justified in surrendering the minor to his guardian without taking suitable security for the exercise of his authority, and the proper treatment of the minor, in order to prevent any coercion or any undue influence from being used.”

The fact is that it was felt that Iyengar was mature enough to decide for himself, and ought to be allowed to use his judgment in the matter. The Court was of opinion that “his intelligence is such as to enable him to form an independent, conscientious opinion, and not, as a duller lad at the same age might do, receive unquestioned any new idea or impression presented to him by others; and, judging from the intelligent manner in which he stood a severe cross-examination, and his coolness and self-possession under it, he is in advance of his age.”

It will be perceived that the case was thrown out on technical grounds. Many of the Brahmans, especially those unacquainted with English courts of justice, thought this only a quibble got up to get rid of the matter. They seemed to consider, from the beginning, that the Judge, being a Christian, would naturally give his decision in favor of the Christians. Nor did they seem to regard this as a special hardship, or anything unusual; it is only just as they would have done if they had had the power. Many of the things which they said were only said out of disappointment, yet so ingrained in the native mind are the habits of chicane and intrigue that generally an impartial and incorruptible Judge is a person that is supposed to have no existence.

From the outset this case became a caste question,—we might almost say a struggle between Christianity and Hinduism—in which Iyengar's friends played but a secondary part. It was taken up and supported by the influence and wealth of the powerful Iyengar faction in the city. They brought out the old complaint that the missionaries pledge themselves to give only secular education, and then in an underhand and deceitful way induce youths to embrace Christianity. They said, and seemed to believe, that the missionary had used some drugs or charms to bewitch Iyengar, and that he was under Mr. Hocken's spell, like a person who had sold himself to the devil. But what they demanded most strenuously was that he should be a Christian if he wished, and yet retain his caste and perform all his Brahmanical ceremonies. They themselves, many of them, are atheists and deists,—anything but orthodox Brahmans,—and yet they retain their caste. Why could not Iyengar do the same—believe in Christ in his heart, if he liked, but conform outwardly to the practices of his people? They have yet to learn that Christ will not consent to be first among equals, and that such a profession of faith is abhorrent to the spirit of Christianity. Undoubtedly Hindus see the restless energy, the

enthusiasm, the moral influence and the commanding position which Christians have ; they know how divided, dispirited and panic-stricken they are. They feel Christianity to be a power which they cannot resist nor control, and so they bow, as their Oriental teaching leads them to do, before the inevitable, and wish to come to terms with us, but it can never be.

In the first outburst of feeling, the most influential Brahmans came together and resolved to break up the educational work of the missionaries in the town of Mysore. As a beginning, they determined on opening an opposition English school. Letters were written to entice away the masters of the Mission school, and force was used to keep away the boys. But the opening of an English school was found no easy task ; it was expensive, and teachers feared their wages would not be regularly paid ; and then no one liked to take the lead in attacking a school with a history like that of the Mission school. And it was difficult to get a master who would command the respect of the boys ; the chief supporters of the movement, being Government officials, might be sent away to a distant district at any time ; no grant-in-aid could be expected from Government ; and at last petty strifes and jealousies crept in, as they always do amongst men animated with a bad purpose, and the whole scheme fell to pieces. None of the Mission schools have suffered, and the attitude of the class from which Iyengar came, though very hostile at first, now is just as friendly as ever.

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This little game of starting an opposition school has just been tried by the Brahmans at Negapatam, in the Tanjore district. A lad in the Wesleyan Mission school there a little while ago received baptism. We do not learn that the missionary has been indicted for kidnapping, as in a similar case at Madras a year or two ago, or that the courts have been asked to constitute the boy's father his guardian, as just now at Mysore. But some 700 rupees—perhaps more by this time—have been subscribed by residents of the town for an opposition school, which shall be free from the contaminating influences of Christianity and the seductive presence of a missionary. Just now unemployed B.A.s are so numerous and so cheap that it is comparatively easy to get up a very attractive prospectus of such a school. Perseverance and success are different matters, however ; it is not hard to prophesy that the Negapatam school will go the way of that of Mysore.

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We wish we had time and space—unfortunately we have neither—to describe the long-range battle just fought between the Scotch missionaries and the Government educationalists at Madras. We say “long range,” for Mr. Miller made a speech in Edinburgh, and was replied to in the dailies in Madras. The sound of Mr. Miller's countershot has not yet been heard ; doubtless it will be heard in due time. As he is abundantly able to take care of himself, we may be excused for keeping out of the fray altogether.

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THE REV. R. STOTHERT, of the Scotch Free Church Mission, Bombay, suggests a plan which if followed may be attended with the best results. He has stated his plan in a letter to the *Bombay Guardian*, addressed to “the friends of religious education in Western India.” He

proposes that an auxiliary society be formed in the western Presidency in connection with the Free Church Committee for Foreign Missions, the great aim of which should be "to maintain and increase the efficiency of the "college department of the Free General Assembly's Institution." This is at present the only Christian college in the Bombay Presidency, although the Established Church of Scotland and the C. M. S. each maintain at Bombay large schools teaching up to the matriculation standard, and the Free Church has such schools at Bombay, Poona and Nagpur. Mr. Stothert rightly thinks that to have one well equipped and well supported Christian college in the Presidency will far better subserve the cause of religious education than three or four smaller institutions can, each struggling to a certain extent with each other, as well as with the larger and more powerful Government colleges, and each with a smaller equipment and feebler support than the united institution could easily obtain. With this view of the case we fully agree. The only question is, if Mr. Stothert has taken the best way to bring about the end he has in mind. He proposes that the auxiliary society should include as members persons of "every denomination of Protestant Christians "who desire to secure a religious education for the more advanced students "of the Presidency." This sounds well enough, but is it practicable? Will a society on such a basis, designed to be auxiliary to a denominational committee, succeed in attracting more than a very small following? Is Mr. Stothert's institution under the new *régime* to be a Free Church institution, managed by the Free Church Committee, with the aid kindly given by this undenominational auxiliary? Are the young men to be taught by Free Church professors supported by undenominational salaries? Or is the Free Church Committee to retire from the management of the institution, and to hand it over to this auxiliary society? In the latter case how is the auxiliary to be in connection with the Free Church Committee for Foreign Missions? We do not think that other denominations will cordially unite in this scheme, unless some direct part in the direction and teaching, proportionate in every case to the degree of support given, is secured to them. A profound philosopher remarked that there is a great deal of human nature in people; there is a vast amount; and the worst of it is that it stays in them even after they have become tolerably decent Christians. We are entirely in sympathy with Mr. Stothert in his effort to get a really well officered and powerful Christian college in the Bombay Presidency. We hope his plan, with some modifications, will succeed, and we believe it might be made eminently successful. The modifications which we should desire to see made lie in the direction already pointed out. Let the college in its enlarged form be made wholly independent of the Free Church of Scotland, or of any other one denomination; let it be managed, as Bible and Tract Societies are, by undenominational committees of Christian men. Let the professorships be distributed among those who unite in the enterprise, in proportion to the amount of support accorded to it by different bodies of Christians. In Madras an experiment of this kind has been tried, and bids fair to succeed. Like the present, it was first proposed by a missionary of the Free Church of Scotland—Rev. Mr. Miller; he has also all along been its most active and efficient promoter. We believe that the same thing might be done, and ought to be done, in Bombay. Only the enterprise ought to be placed on the same broad and undenominational basis as in Madras, in order to ensure the widest

sympathy and the most general support. In order to have a union college that shall be a union college in deed as well as in name, a course like this will, we think, be found necessary. The religious public will hardly give up caring for the educational schemes which lie directly in the line of their own denominational efforts, for the purpose of aiding a Church which is so abundantly able to help itself as the Free Church of Scotland. Perhaps, however, Mr. Stothert's statement of his plan was incomplete; it may embrace the features which we have mentioned as essential, and if so we see no reason why it should not be pushed to a successful issue.

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IN this connection we have a question to ask. There is in certain quarters a prejudice against "missionary education," arising from the opinion that education is not a missionary's business; we ought instead, so we are told, to be preaching. Our inquiry is, Is not this prejudice, like so many other prejudices, unreasonable? In America and England many Christian men are engaged in the work of educating the young. Some of the choicest Christian spirits that can be found in all Christendom are occupied day after day in giving instruction in the classics, in mathematics, in science and in philosophy, to numbers of young men who seek instruction from the same motives which actuate Indian pupils—the desire to get a living. Are not their labors wasted? Is it advisable for Christian men—some of them clergymen at that—to spend the best part of their lives in the drudgery of the class-room, instead of being out in the highways and hedges preaching? The schools in which they teach have in many cases been established by the same class of devoted men who are well known contributors to the funds of missionary societies; have they not put their money to a wrong, because to an inferior, purpose? Would not all the money which has been devoted to the establishment of Christian schools and colleges be better applied if given to the Bible Society? Are not the heathen perishing? Now, nobody hesitates about the proper answers to be made to such questions. Well then, we ask, is it not just as necessary that the young men of India should have Christian instruction, in order to prepare them properly for the duties of life, as it is for young men in Scotland or Massachusetts? Is there any good reason why a pious professor is *in* his place when conducting a class of American youth through Homer, or expounding the principle of the spectrum analysis in a Scotch university, and *out* of his place when doing precisely the same sort of work in an Indian school? Is there not, in short, much more need that young men in India should have good Christian instruction, simply because the Government furnishes nothing of the sort, and because their other surroundings are so unfavorable to the development of a really noble manhood? Some good people, and some directors of missionary societies too, we are sorry to say, think that there is only one way in which a man can do good—and that is by preaching. It reminds us of a good but very ignorant old lady who felt sure that it was her duty to get up in the pulpit and preach, on the ground that it was commanded that the Gospel should be preached to every creature; "Sure enough," said her wise pastor, "but it was not commanded to every creature to preach the Gospel!"

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If anything were needed to correct such a wrong idea as we have just referred to, it might be found in the confessions of intelligent natives themselves. The *Indian Christian Herald* and the *Indian Mirror* have both reproduced from the columns of the *Sadharani*, a vernacular paper of Calcutta, the following significant paragraph:—

“With us in Bengal, parents and others have not the least interest in the religious training of boys and girls; teachers see not to the religious education of young men; leaders of society have no heart, no interest, consequently, no influence, in keeping members of society from evil, and a foreign Government has no hand in the moral character of the great body of its subjects. The result is that, now-a-days, whoever manages to steer clear in life of Section 500 of the Penal Code is reckoned virtuous; he whose house has never been searched by the police, passes for a gentleman; and the great man who treats people to a garden feast every Saturday, is belauded as a saint. Is there a society more degraded than this?”

When such things are publicly stated by Hindus themselves, it becomes the opponents of missionary education—for such, we grieve to say, there are—to bethink themselves if their opposition be not mistimed and misplaced. And it becomes the friends of missionary education to bestir themselves more vigorously than ever.

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A WRITER in the *Lucknow Witness*, who very appropriately signs himself “Hopeful,” does well to call attention to the fact that “preparation precedes manifestations of grace” in evangelistic work. He finds this principle clearly taught in the Bible, in the fact that long ages of preparation were spent before Christ came, and that Paul and the other apostles had this preparation to fall back upon in their work. India has never passed through that preparatory stage. It may be passing through it now. But just as the ancient world experienced this educational process before it was fitted to adopt the religion of Jesus, so must India. Hence it is alike a mistake to look for large immediate results, and to impugn missionary work because such results are not forthcoming. This has ever been our own opinion; detractors of Indian missions would do well to give the thing a moment’s thought.

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THOSE who have been longest in India, however, do see a great change in religious things, in spite of the slow progress of Christianity. Dr. Tracy of the Madura Mission, in South India, writes:—

“Forty years have made many and great changes in the district. Then, there were scarcely any native Christians except a few connected with the regiments stationed here; now, there are over eight thousand connected with this mission, in hundreds of villages. Then, there were no churches except those at two stations, composed of mission helpers brought from abroad; now, there are thirty-two organized churches. Then, there were no native pastors; now, there are seventeen, all engaged in mission service, and most of them in pastoral charge of churches. Then, our helpers were brought from other districts; now, nearly all our greatly increased number of helpers have been found and educated in our own mission. Then, it seemed an absurdity to the native mind to suppose that any Hindu would become a Christian; now, the prevailing feeling among intelligent natives appears to be that Christianity is, ere long, to become the prevailing religion of the country. Then, the Government was doing nothing for the education of the common people; now, it is doing much for this object. Then, the prejudice against female education was exceedingly strong; now, the prejudice is giving way, and many females, old and young, are learning to read. Then,

tracts and Scripture portions were given away to all who would receive them ; now, they are sold. Then, no school fees were received : now, they are paid in nearly all our schools. Then, it was necessary to pay girls for attendance at school ; now, they pay fees instead. But time would fail me to tell of all the changes, moral and material, which have taken place."

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With regard to female education, it is interesting to notice remarks made at a recent meeting in Calcutta of the *Hitakari Sabha*, by the chairman. He said it was doubtful if thirty years ago ten native ladies in the whole district of Hoogly were able to spell and write. The wives and sisters of the wealthiest landholders were as ignorant as the humblest classes at the present time. Whereas now, in every respectable family, the ladies can read and write. And gentlemen engaged in absorbing pursuits, pleaders in the High Court, and others, are now pushing on the movement which has begun, by assisting their wives and daughters in their efforts to secure the advantages of an elementary education.

The great want is of good teachers for female schools. The Committee of the British National Indian Association has passed a resolution on the subject, declaring this want to be an insuperable barrier to progress. The Committee think that the time has come when Englishwomen in England should associate themselves together to provide suitable teachers, trained in England ; these ladies should be placed at the head of training schools in this country, with the view of preparing good native teachers for the instruction of girls' schools everywhere. The *Indian Christian Herald* thinks that this Association might well avail itself of the services of individuals already in India, and thus save the expense attending any effort to bring out new teachers from England. The *Herald's* suggestion should certainly be heeded.

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At the Sunday-school Convention held at Allahabad in January, 1876 (out of which sprang the Sunday-school Union of India—which bids fair to perpetuate itself in the interests of this most worthy cause), it was decided to hold the next general meeting after an interval of about two years, the exact time and the place to be decided upon by the Executive Committee of the Union. We are glad to learn that this committee has taken the subject in hand, and has begun making the necessary preparations. It has been decided to hold the Convention at Allahabad about the middle of December next, in connection with the meeting of the Presbyterian Alliance of India, which is to convene in that city on December 15th. Allahabad continues to be a popular place in the eyes of convention-holders, but this is hardly to be wondered at, seeing that it is midway between Calcutta and Lahore on the one railway line, and halfway between Bombay and Calcutta on another. Its central location, general accessibility, as well as the facilities it possesses for entertaining, unite to attract thither many such meetings.

A sub-committee, among the members of which are the Rev. Dr. Morrison, the Rev. E. C. B. Hallam of Allahabad, the Rev. T. Craven of Lucknow, *et al.*, has been appointed, to whom has been referred the preparation of a programme, and the making of all other necessary arrangements for the Convention. We hope to present the programme in our

next issue. Meanwhile we may express our cordial interest in, and sympathy with, the movement, and our earnest wish that the Convention may be largely attended and eminently successful. We would suggest, in passing, that all missions and societies holding annual meetings during the autumn remember the Convention, and elect delegates to attend it. Every mission in the land should be represented. Those who have had experience in Indian Sunday-schools should be willing to communicate the same to others; those who have not can well afford to learn, even at the expense of miles of travel and days of time.

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A CORRESPONDENT writes to the *Indian Mirror* a letter, as gloomy in its prognostications as it is bad in its grammar, on "lethargy in the Brahmo Samaj." He does not complain of the "deep spirituality into which the leaders of the Samaj have dived," but of the tendency to isolation and inactivity which now characterizes them. They have no theological class, print no tracts or lectures, and do not "preach the saving truths of Brahmoism," which if preached would rescue "hundreds upon hundreds of our young men," who now, for want of a proper religion to guide them, rush off into materialism and positivism and everything that is bad. "Brahmoism," this correspondent tells us, "has been proved to be the only religion that can satisfy the spiritual cravings and suit the aspirations and wishes of the educated native." It might, but does not, count among its adherents all the pupils in the schools and colleges. The reason why it does not is to be found in the "isolation and inactivity of its leaders." The *Mirror* does not try to repel the charge; of course we do not know to what degree it is true, though we suspect it is true to a very large degree. The latest Macedonian cry which reached the ears of the Brahmists came, we think, from the Nizam's State; we have seen the statement that a few Brahmist missionaries were to proceed thither. Apparently the Australian mission has been abandoned. So far as outsiders can judge, the missionary activity of the Samaj goes very much by "spurts."

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A FEW years ago there was begun at Calcutta a monthly Anglo-Bengali magazine devoted to the propagation of the liberal faith. It was called *The Liberal*. Its English articles, both as regards style and matter, were simply below contempt. We infer that its Bengali articles have not been much better, for the *Mirror* is bitterly blaming it for ridiculing the Brahmist leaders. "In this journal unfortunately there have been systematic attacks upon the principles of our minister and his friends, descending sometimes to coarse personal ridicule, and language very nearly bordering upon blasphemy. In the last number almost all the articles are directly or indirectly hostile to our leaders," says the *Mirror*.

Evidently the best thing the *Liberal* can do for "liberal ideas" is to die.

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DR. JAMES MARTINEAU has been writing to the members of the Brahma Samaj a most sympathetic letter. The *Mirror* gives us this extract:—

"I need not tell you with what deep sympathy and high hope I watch the great movement of which you are one of the most effective organs, constantly

reading the *Indian Mirror*, the *Theistic Annual*, and all the publications which trace the course of your reform. The difference of type and expression between your theology and ours affects me only with thankfulness that the same Divine truth can unfold a fresh and independent life according to the soil which feeds its roots. Your Theism is practically identical with my Christianity, being in fact the religion of Jesus, in its essential spirit carried into life.

"I am profoundly sensible of the immense difficulties which meet and dishearten the true prophet intent in our day on gathering together a brotherhood divinely united. Ours is not a spiritual age. The springs of affection and devout faith which alone can melt down the wills of men into a blending enthusiasm are crushed over by materialistic tastes and almost out of reach: so that the simplest language of piety says nothing to them, and can scarcely be used without apology. But it must not, on that account, grow silent and afraid. The spirit of God has always had to strive with men, and often to suffer despite at their hands; but its still small voice finds its way to some hearts and stirs them to come out and join the self-sacrificing band. I am strongly convinced that without inspiration and an intense religious experience and faith in the leaders, no spiritual reform will ever win its way to any noble power: once let the Prophet be scared or confused by unbelief or unsusceptibility of men, and begin to give out stammering thoughts, and it is all over with his advocacy of the cause of God.

"But while the leaders must not lower the Divine claims by a single tone, they may surely accept followers of more imperfect faith, who approve of their visible and external objects, without being able to rise to their full inward vision. Though our age is not spiritual, I think it is distinguished by *moral* aspirations, and an awakening sense of social duty; and on those who are willing to co-operate with us from this side, I would not press for more sympathy specially religious than they can give with a sincere conscience: nor would I alienate those by describing their half-way state of mind in terms of reproach or disparagement. Be it that the Divine light is only partially seen by them. If their faces are set the right way and they will move with us, it will all burst upon them at last. There must be mixed elements in every community, however pure and high its combining principle; and a certain loneliness is inseparable from the position of the guides who represent its supreme and unabated aim."

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A FRIEND writes us, under the signature "Protestant," asking us as a service "to the cause of God and truth" to correct an erroneous statement in the Article of Rev. Mr. O'Neill published by us last April, to the effect that the Paulicians, Albigenses, and some other sects of several centuries ago were affected by the Manichæan heresy. He gives a list of Protestant authorities to prove that they were not. Mr. O'Neill simply followed Mosheim, without intending in the least degree to cast any aspersion on the characters of the sects named. We do not see how the cause of "God and truth" is particularly involved. As a mere matter of historic interest it is of course best to be accurate in everything, even in such small things as the doctrines of sects dead and well nigh forgotten for centuries.

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#### OBITUARY NOTICES.

WE have heard with profound regret of the death of REV. F. BAYLIS of Neyoor, an experienced and devoted missionary of the London Missionary Society. He arrived in Madras at the end of 1850. Here he labored till 1854, chiefly in the London Missionary Society's Anglo-vernacular Institution, established for the benefit of the heathen population in Black Town. This he raised from a small beginning to an attendance of



220 pupils with promise of further increase. In 1854 he removed, in consequence of the failing health of Mrs. Baylis, to Neyoor, to coöperate with Mr. Leitch, medical missionary. His colleague, however, was drowned at Muttam about a couple of months afterwards, leaving Mr. Baylis alone in charge of the work of an extensive mission district. At Neyoor he labored for the remainder of his life with unremitting assiduity, and great ability and devotedness. Many were the difficulties with which he had to contend. For some years he had frequently to complain of the gross misconduct of the native Government of Travancore, and the oppressions practised upon the poorer classes of the population by its connivance or neglect. "We have," said he, "a heathen Government which, though professedly tolerant, is really entirely against us, and uses all its influence, especially while in its present hands, to thwart our designs." Matters greatly improved, however, under the ministry of the distinguished statesman now Sir Madava Rao.

In 1858 occurred the Sudra riots in Travancore, directed against the mission converts, and intended to enforce "indecent and barbarous restrictions" on the dress of the Christian women. Three of the Mission chapels in the Neyoor district were burnt down, and much alarm prevailed; but eventually the Christian women were allowed to cover their persons in accordance with the claims of decency and Christian feeling. Other difficulties arose from foolish and hurtful customs still retained by the people, which Mr. Baylis sought, with much success, to induce them to abolish. There were difficulties, too, from indifference of the unconverted, disputes of the litigious, and even from the increased labor arising from his very success, in the superintendence and visitation of the increasing congregations. He was ever anxious that the people of his charge should realize to the full their duties, privileges and responsibilities as Christians, and should rise to the height of their calling of God in Christ Jesus. His constant care it was to banish all the remains of heathenism and superstition from the Church of Christ.

When he went to Neyoor in 1854, there were in that district 30 congregations, about 2,768 professing Christians, and 82 church members. The native contributions amounted to Rs. 612. He has now left 62 congregations, 9,516 native Christians, of whom 780 are communicants, and whose contributions in 1876 amounted to Rs. 3,234.

Mr. Baylis was a missionary of remarkable judgment, ability and devotedness. His energy and accuracy in the despatch of business became proverbial. He was the ever ready and generous champion of the poor and the oppressed. He took much interest in the re-marriage of widows. He labored earnestly in every way for the establishment and perpetuity of Christianity in Travancore. His kindly, patient and affectionate temper gained for him the love, and his wisdom commanded the esteem, of all who came into contact with him.

To the ordinary duties of a missionary he added to some extent medical work. He was throughout his missionary life busy with his pen, and published some thirty volumes, large and small, chiefly translations into Tamil. He wrote many tracts, and edited the Tamil magazine *Desopakari*.

Failing health sent him to England in 1872. Returning he took up his duties in December, 1874. It was not long before signs of weakness again

appeared ; and in April last he was seized with dysentery. Partially recovering, he went to the sea-side for a change. Here a relapse occurred ; he enjoyed the affectionate care of Dr. Thomson and Mrs. Baylis ; but all was unavailing. His useful life was terminated on the 17th of May. During his last days Baxter's hymn—

“ Lord, it belongs not to my care,  
Whether I die or live,”

was much in his thoughts. His end was peaceful. He died at the age of fifty-two.

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REV. R. J. ELLIS of the Baptist Mission in Calcutta died at Madras on the 16th of July. We sympathize deeply with his bereaved family and associates, not only on the ground of personal friendship, but also because he was a valued co-laborer in the editorial conduct of this *Review*. Mr. Ellis had been for sixteen consecutive years in India. Until recently his station was Jessore, north of Calcutta ; but a year or two ago changes in the staff of his Mission caused his removal to Calcutta, where he was engaged in the school supported by his Mission at Intally. He was thoroughly devoted to his work, and, while discharging faithfully whatever duty might be laid upon him, was especially convinced of the supreme importance of purely evangelistic work. For preaching his fervid spirit and his excellent knowledge of Bengali well qualified him. He also did good service in Biblical revision, and published, we believe, several books and tracts in the Bengali language.

His last year of life was one of domestic trial. Sickness and death invaded his home. He was compelled to seek rest, and for that purpose left Calcutta with his family in the latter part of 1876. But he was soon back at his post. Nearly every letter that we received from him spoke of the multitude of his labors ; the multitude of them was too great for his strength, reduced as it was by a long Indian residence, and so recently by family trials. Malarious fever prostrated him in June ; he rallied, but with vital energy diminished. Still he was full of cheerful hope. A letter from him early in July mentioned his proposed trip to the Nilgiris, and promised an article for the *Review*, as well as materials for the *Notes and Intelligence*. Our next tidings concerning him were of his death. He sailed from Calcutta for Madras, *en route* to Utacamand, on the 4th of July. He arrived at Madras in due time, but in a day or two complained of illness. He was taken to the General Hospital, where he died of congestion of the brain, on the evening of July 16th.

In a circular letter announcing to the widely scattered members of the Mission Mr. Ellis' death, Rev. Dr. Wenger uses words in which from the heart we join :—

“ The blow has come so unexpectedly that we cannot yet realize the fact that our brother who has labored so long and faithfully in the Master's work in India is now no longer with us. He has entered into the everlasting joy of the Lord, and we cannot mourn for him ; but we mourn for ourselves, and especially for his bereaved widow and orphan children, and for our Mission, which has thus sustained so severe a loss. May the Lord comfort the mourners ; and may He bless His work amongst us, that in our feebleness His strength and grace may be the more glorified !”

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WE beg to acknowledge with thanks the receipt of the following Reports :—

The Report of the Gopalgunge Evangelistic Mission for 1876.

Annual Report of the American Free Baptist Mission in Lower Bengal, 1876.

Report of the Almorah Mission in connexion with the London Missionary Society, 1875.

The Fifteenth Annual Report of the Burmah Bible and Tract Society, 1876.

Report of the Bombay or Western India Auxiliary Church Missionary Society for the year 1876.

Ninth Annual Report of the American Baptist Telugu Mission, for the year ending March 9th, 1877.

Fifty-sixth Annual Report of the Madras Auxiliary Bible Society for the year 1876.

Twentieth Annual Report of the Colportage Operations in connection with the Madras Auxiliary Bible Society for the year 1876.

Ninth Report of the Madras Southern Pastorate in connection with the Church Missionary Society, 1875-76.

Report of the Madras Auxiliary of the Wesleyan Missionary Society for the year 1876.

Report of the Bangalore Tract and Book Society, with a Catalogue of English and Vernacular Publications, for the year ending September 30th, 1876.

Report of the Bangalore Bible Society, 1876.

Report of the Basel German Evangelical Missionary Society for 1876.

Annual Report of the Trevandrum District, South Travancore, in connection with the London Missionary Society, for the year 1876.

Annual Report of the Travancore District Committee in connection with the London Missionary Society, 1876.

Report for the year 1876 of the Madras School Book and Vernacular Literature Society.

The Annual Report of the Soldiers' Total Abstinence Association, 1876-1877.

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WE ask our readers to pardon the omission from the present Number of BOOK NOTICES. Several works, we confess, are awaiting notice, but the list is not an important one, and, as our present environment is unfavorable to the evolution of book reviews, we suffer them to lie over.

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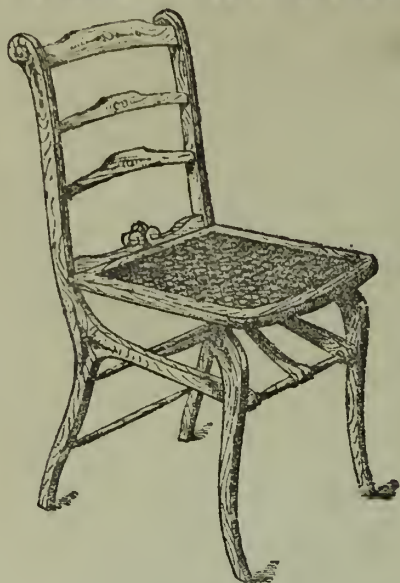
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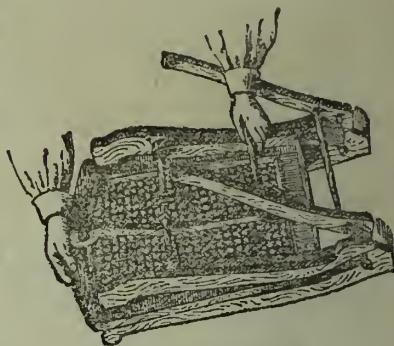
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